THE

SECOND PART

OF THE

Pilgrims Progress,

FROM

This present World of wickedness and Misery,

TO

An Eternity of Holiness and Felicity;

Exactly Described under the Similitude of a Dream, Relating the Manner and Occasion of his setting out from, and difficult, and dangerous Journey through the World; and safe Arrival at last to Eternal Happiness.

They were Strangers and Pilgrims on Earth, but they desire a better Country, that is an Heavenly, Heb. 11. 13, 16.

Let us lay aside every weight, and the Sin that doth so easily beset us; and run with patience the Race that is set before us, Heb. 12. 1.

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To Him that is Higher than the Highest; The Almighty and everlasting *JEHOVAH*, who is the Terror and Confusion of the Hardened and Impenitent World; and the Hope and Happiness of all Converted and Returning Sinners.

Most Mighty and Eternal God, thou King of Kings, and Prince of Peace,

IT *was from thee that I at first Derived the Original of my Being; and it is upon the sole account of thy free Grace, and unmerited Goodness, that I enjoy my well Being too, with all that I am and have, which both Obliges and Encourages me to approach thy Footstool, and with all possible Veneration, prostrating my self before the Throne of thy Glory, Humbly Offer up, and Dedicate to thy Sacred Majesty the ensuing Meditations, Solemnly begging for the sake of thy Eternal Son, the Lord Jesus; that thou wouldest cast a Favourable Eye upon them, and to thy Servant who acknowledges himself to be the*

meaneſt and unworthieſt of all thy Subjects, the Honour to accept and own them, by making them uſeful to Convoy the Knowledge of thy ſelf to Unconverted Sinners? Convince them of their loſt and undone Condition by Nature, and the Danger they are in of being miſerable for ever. Allure them to fall in Love with, and Imbrace thy Son, who is ſo Beautiful and Lovely, that he infinitly exceeds all Comparison; and ſo Loving, Tender, and Compaſſionate, that he hath no Parallel. Let it point out to them the way to Chriſt, who is the way to thee, and the only means whereby they can be Reconciled to thee, and be made happy in the injoyment of thee: Let them tend to the promoting the Spiritual Good and Eternal happineſs of all thoſe into whoſe hands they ſhall come.

Is it probable, and I expect no leſs, that they will fall into the Hands of ſome whoſe Curioſity will be the onely Motive that Prompts them to Read, and Deſign the Peruſal of them ſhall only ſerve to pleaſe and gratify their fancy with the Quaintneſs and Unuſualneſs of the Method wherein they are Penned, or to verify the truth of the Proverb, The Eye is not ſatisfied with ſeeing, nor the Ear with hearing; but if thou wilt pleaſe by the Powerful influence of thy Grace, to make them fall in Love with and Entertain the Subſtance, whileſt they only deſigned to ſport and play with the ſhadow. I ſhall thereby obtain my End in Compoſing and Publiſhing them.

And I humbly Implore, that as when I was indeavouring with incredible Pains and Induſtry to precipitate my ſelf into a Gulf of deplorable Misery, the Nature and Extent whereof thy ſelf hath deſcribed

to be Wrath to come. Thou wast pleased out of thy Infinite Goodness, and Tender Compassions, which have been ever of Old, to pluck me out of the Horrible Pit, as a Brand out of the Fire, and by an Effectual changing of my Nature, turn my Feet into the ways of thy Testimonies, and perswade me to go on Pilgrimage to the Celestial Canaan, and hast enabled me to make a considerable Progress towards it through the midst of many amazing difficulties, and to trample under Feet, and with ease and facility pass over innumerable Discouragments, not only from those who were travelling the contrary way, and with an Infernal Eagerness directing their hasty Steps towards the Sulphury Lake, from whom I expected no fairer dealing, but even from my fellow Pilgrims too, so thou wouldest please by the Power of thy Grace to enable me to persevere therein, until thou hast safely carried me through all the remaining Difficulties and Dangers of my Journey, brought me within the Gates of Zion, and given me an Actual Possession of a perfect and everlasting happiness in the immediate enjoyment of thy self, and the Beatifical Visions of thy Face.

And if in the mean while, I may by this or any other means be an instrument of doing good to my fellow Pilgrims, Increasing and Advancing the Kingdom of Christ in the World, and bringing Glory and Honour to thy Name, then the End and design will be sufficiently obtained, which really is the aim, of him, who is not, would not, will not be his own: but as innumerable instances of Divine Goodness hath infinitely Obliged me to be serious, so I solemnly promise and resolve to be for ever thine, in Time, and to Eternity. T. S.

THE

Authors Apology

FOR HIS

BOOK.

IT hath been obſerved of late years, that peoples minds are ſo vitiated and debauched, that no books will pleaſe them to read, but Novels, Romances and Plays, with others of the like Nature; which have been bought up at a ſtrange and prodigious Rate, in vaſt and incredible numbers, whileſt Tracts of Divinity are almoſt wholly ſlighted and neglected; and their ſtomachs turn upon them with loathing, unleſs they contain ſomething that's New and unuſual, either for Matter, Method or Stile: By which means Debauchery is not onely maintained and continued, but hightened and increaſed thereby, to the ſenſible diſcouragment and decay of Piety and Religion: The obſervation whereof put ſome eminent and ingenious perſons upon writing ſome Religious Diſcourſes, which they deſigned for a General Uſe in ſuch kind of methods as might incline many to read them, for the methods ſake, which otherwiſe would never have been perſuaded to have peruſed them, as *Bernard's Iſle of Man*, *Gentile Sinner*, &c. Hoping that the Power of thoſe plain Truths which they thereby delivered in ſo much

plainneſs

plainness and familiarity, that made them the more easy to be understood by most illiterate persons, and meanest capacities; and yet afford pleasure, delight and satisfaction to the most Judicious, Learned and Knowing Reader. And this consideration was the Motive which put the Author of the first Part of the Pilgrims Progress, upon composing and publishing that necessary and useful Tract, which hath deservedly obtained such an Universal esteem and commendation. And this Consideration likewise, together with the importunity of others, was the Motive that prevailed with me, to compose and publish the following Meditations in such a method as might serve as a Supplyment, or a Second Part to it: wherein I have endeavoured to supply a fourfold Defect, which I observe, the brevity of that discourse necessitated the Author into: First, there is nothing said of the *State* of *Man* in his first Creation: Nor Secondly, of the Misery of Man in his Lapsed Estate before Conversion. Thirdly, a too brief passing over the Methods of Divine Goodness in the Convincing, Converting and reconciling of Sinners to himself. And Fourthly, I have endeavoured to deliver to deliver the whole in such serious and spiritual phrases, that may prevent that lightness and laughter, which the reading some passages therein, occasion in some vain and frothy minds. And now that it may Answer my design, and be Universally Useful, I commend both it and Thee to the Blessing of him whose wisdom and Power, Grace and Goodness it is, that is only able to make it so, And withal I heartily wish,

That what hath been formally Propoſed by ſome well minded perſons, might be more generally and univerſally practiſed, *viz.* The giving of Books of this nature, at Funerals, inſtead of Rings, Gloves, Wine or Biſket; aſſuring my ſelf, that Reading, Meditation, and ſeveral Holy and Heavenly Diſcourſes, which may Probably be raiſed upon the occaſion of ſuch preſents as theſe would mightily tend to the making people ſerious, and furniſh not only the perſon who Diſcourſes, but the reſt who are preſent, and who would otherwiſe be Imploying their thoughts and tongues too, in ſuch fooliſh, vain and frothy Diſcourſe as is too too commonly uſed at ſuch times, with ſuch frames of *Spirit* as may be ſuitable to the greatneſs and ſolemnity of that occaſion which then calls them together, and even inforce them to conſider their own frailty, and by Imploying their thoughts upon that ſad object which then lyes viſible before their eyes, read Lectures to themſelves of their own *Mortality*, & affect their Souls with ſuch ſerious, ſuitable contemplations as this, Lord, This ſad and diſmal, this mournful Tragedy, which is now acted, and acting upon my deceaſed Friend, and whereof I now only a Spectator, muſt ſhortly be acted by me, or rather acted upon my ſelf; and the reſt who are ſpectators hereof, by the King of Terrors, now calls to us, and we muſt all of us ere long, in the ſelf ſame manner, call to others to mind their latter End, and conſider that the Remembring to prepare for their great and laſt Change, is or ought to be the chief buſineſs of our Lives. Lord my breath is as liable to end,

will

will be as certainly ſtoped as *his*, and I find that my Body likwiſe is compounded, and made up of the ſame mouldering and decaying principles, which incline me, and render me ſubject to crumble into duſt, and fall into the Grave, to which I am now following him; but Lord, I know not how ſuddenly my ſelf may be followed thither. Lord, here's his Body, but where's his Soul! His departure is a ſad occaſion of mourning and Grief to his ſorrowful Relations; but Lord, what is it to himſelf! He is now got beyond the Grave, and hath a clearer ſight of, and is thereby able to Judge more truely of unſeen and inviſible things than when he was here, he hath other thoughts of Sin and Hell, of Holineſs and Heaven, than us poor mortals, who are yet Groveling in the dark, in theſe lower Regions, Lord, Sin was the great, the cruel and barbarous murtherer, that firſt brought Death into the World and furniſhed him both with the Dart and the ſting wherewith he wounds. O that Thou wouldſt therefore affect my Soul with that Sermon which thou art now preaching of me by him; and O let not that Lecture of Mortality which he is now reading to me, ever be forgotten by me: Lord give me an Intereſt in thy Son, whereby I may eſcape the ſting, and deſpiſe the Dart, and Triumph over the fear of Death!

Amongſt thoſe few who have practiſed this, abundance of good hath been obſerved to have been done by that means, and who knows were it more generally uſed, and become a cuſtom amongſt us at our Burials, what good might be affected thereby?

The Author's Apology for his Book.

And now, that the reading this ſmall Tract may promote thy preſent piety, and future happineſs, by making thee more ſenſible of thy loſt and undone condition by nature, and by bringing thy ſoul more out of love with ſin, and more and more into love with God, with Chriſt, and holineſs, is the deſire of him who is thy cordial friend, and heartily wiſhes the Eternal welfare of thy Immortal Soul,

T. S.

To the Ingenious AUTHOR of this SECOND PART of the PILGRIMS PROGRESS.

Swain.

While labouring restless Tyrants *swims*
Through Seas of Blood to Diadems;
And whilst they set the World *on blaze*
A tottering Mortal Throne to raise;
Poor Earth worms fighting for Earths Sway,
Contending for the word Obey!
To which must Europe *vassallage owe,*
The Lov're *or the* Seraglio?
(*Where* Turk *or* Pope *the Empire have*
The Subject's sure to be a Slave;
And if I'm Chain'd, it is all one,
Be the Gally Turkish *or* Thou'on)
Whilst those the Tragick world engage
With Streams of Blood to stain the Stage,
Exceeding all call'd Brutal Rage.

Pilgrim.

Thou by this Pilgrim *shewst the way*
T' an Empire of Eternal *Day:*
An Empire not w'to Slaughter *gain'd,*
Nor yet by Force *or* Fraud *maintain'd:*
An Empire bright, Serene and clear
As the be spangled Hemisphere;
Whose beauteous Glories *ever shine*
With Raies Immortally Divine:
Transcending all the Pageant Pride
Of Monarchs Semi Deified.
Where all a mutual Glory share,
And each a Royal Crown *doth wear,*
Where Faction *hate, and* Envy *cease,*
ETERNITY's *the date of* Peace.
No proud Oppressor *Lord is there,*

Nor

Nor Prisoners Cryes afflict the Ear:
Their Ear's not fed with feigned loves,
Or Warbles of the evening Groves;
But ravish'd with Celestial Songs
Of glorious and Triumphant thrones,
The bright wing'd Seraphims Adore,
And mighty Angels make the Chore.
Exalted Saints praise Heav'ns great King,
And all their Halelujahs Sing.
Needs must the Musick there excel,
Where every soul's a Philomel,
Inspir'd, not with feeble Breath.
But Airs above the reach of Death.
When this poor mole hill Earth shall tumble,
And into Dust and ashes crumble,
When in a universal Fire,
All worldly Empires shall expire:
Gasping Crown'd Heads, lie down in Anguish,
And see their Tottering Glories languish,
When evil Shepherds, and their flocks,
Shall shelter crave of falling Rocks.
Shivering Princes trembling crave
The help of once dispised slave.
Th' All-conquering Souldier stands dismaid,
Of all his Trophies unaraid.
When gilded Palaces shall have
With Cottages an equal Grave;
And the Worlds Axletree shall crack,
And blaze in the last General wreck.
Then shall thy Pilgrims Rock remain
unshaken by the Hurricane,
A safe retreat, for those who care
Shall Mansions in that place prepare:
But those who do intend to go
On Pilgrimage, thou lett'st them know

What they'l meet with on the Road
Unto this happy Blest Abode.
The way's not all strewd with flowers,
With Fountains, Walks *and* Bowers;
The days are not easie, nor the nights
Crown'd with downy soft Delights.
No Jessamies *perfume the Air,*
But Pleasures *are all banisht there:*
And many Troubles *they will find*
Upon the Road you have design'd,
Through which by help of thy Advice,
They'l find the way to Paradice.
When all their troubles vanish strait,
At their First entrance of the Gate:
And through the tedious way they pass,
The've a sure Guide, and cordial Glass,
Here falling Comforts to the Soul,
Tho she be tost from Pole *to* Pole.
Short-sighted ones may sometimes faint,
When they the Glorious Prospect *want:*
But when they have got a Pilgah's *view*
Of the blest place directed to,
They'l pass the Wilderness *and find*
Th' Ægyptian *Host less: far behind;*
And Canaan *will their wants supply,*
When David *leads,* Philistims *fly*
And they in full shall then receive
The Glories *which they now Believe:*
In which blest State they'l still remain,
Triumph *and* Joy, *and Ever Reign.*

R. B.

THE Pilgrims Progreſs

PART II.

THE Spring being far advanced, the Meadows being Covered with a Curious Carpet of delightful Green, and the Earth Cloathed in Rich and Glorious Attire, to Rejoyce and Triumph for the Return of her Shining Bridegroom: The Healthful Air rendred more Pleaſing and Delightful by the gentle Winds then breathed from the South, Impregnated with Exhilirating Fragrancy of the Variety of Flowers and odoriferous Plants over which they had paſſed; and every Blooming Buſh, and Flouriſhing Grove plentifully ſtored with Winged Inhabitants, who with a delightful Harmony ſweetly Sing forth their Makers Praiſe, and Warble out their Joyful Welcomes to the Gaudy Spring.

I one Day took a Walk in the Fields; to Feast my Eyes with the variety of Delightful Objects which that Season of the Year, wherin the Universe bears the neareſt reſemblance to the happy ſtate wherein the *Immortal* God at firſt created it, liberally offers to the view of the Admiring Beholders, and thereby lays an Irreſiſtable Obligation upon Heavenly Minds, to Spiritualize the ſeveral Objects they behold, and ſatiate their happy Souls with Heavenly Meditations, by affording them ſuch innumerable occaſions of contemplating the Divine Goodneſs. And as I walked, the various Objects repreſented to my View, afforded divers occaſions of, and furniſhed me with matter for different Meditations. Sometimes I would Contemplate the Divine Wiſdom in the curious Frame and Fabrick of the World, ſtretching the *North* over the Empty Place, and hanging the Circle of the Earth upon nothing, when by the Irreſiſtable Power of his Almighty Word, he ſpake a Confuſed Chaos into Form and Beauty, Commanding ſome part of the Earth to raiſe it ſelf into lofty Hills, and aſpiring Mountains; forming their Concave Heads for Springs, and ordaining their Bowels for the Production of the Uſefulleſt and the Richeſt Minerals, and appointing other Parts of it to ſubſide into Humble Valleys, and to be Formed into Champain Plains, whoſe Surface he Clothed with a Carpet, curiouſly Interwoven with various and delightful Flowers, and Adorned with a Natural Land-ſcape of Stately Cedars, Shady Palms, and Spreading Pines, Fruitful Groves, Aromatick Plants, and Balſamick Shrubs,

Shrubs, Invironing the whole with the Liquid Ocean, Commanding the Sea to Compass and Imbrace the Habitation of Man, reserving it as a perpetual store to Administer Rain to the Bottels of Heaven, and Convey Liquor to the Bubling Fountains, supply Mankind with the variety of Useful and Delectable Creatures, wherewith the Almighty hath stored it, and serve him for the use of Navigation and Commerce. Repleniſhing the Earth likewise with innumerable Rarities, and almoſt Infinit Variety of Living Creatures; and furniſhing the Air with the moſt admirable and Raviſhing Muſick, Eſtabliſhing a Glittering Cannopy, admirably Beautified with Spangling Stars to cover all his Sublunary Works, Ordaining it to be a Tabernacle for the Sun, whoſe Influence and Motion Conveys Heat and Vegitation, and Meaſures Light and Darkneſs to all things beneath his Sphere.

And having thus finiſhed and Beautified the World, and prevented the very Wiſhes of Man by thoſe admirable Preparations for him, at laſt he Formed him alſo, and from a Clod of Earth exalted him to be the Head of the Univerſe, and the Perfection of all the Viſible Creation, advanced him into the Throne, and gave him Dominion over all the reſt of the Creatures, appointing him to be their High Prieſt, to Offer up their Tribute to their Great Creator, whereby the Divine Goodneſs anredated his moſt Ample Deſires, ratified his Inlarged Heart, and filled his Capacious Soul with Sacred Wonder.

Sometimes I would Expatiate to my Thoughts upon the Reaſonableneſs and Eaſineſs of that Law which

which God gave to Man in the Primitive state of Innocency and Happiness, as the Rule of his Obedience, and the Condition upon which he should remain in the perpetual Possession of all those Glorious Felicities wherewith he was then Crowned.

And then upon the Folly and Madness of Man, that notwithstang the Reasonableness of the Homage he was Obliged to pay to the Great Monarch of Heaven and Earth, he should so easily permit himself to be puffed up with so much Pride and Arrogancy, as to aspire after an Equality to, and be prevailed upon, and wheadled by the very first Tempration to fall into flat Rebellion against, and Commense open War with his Soveraign, whereby he lost at once the Divine Favour, and all the Happiness and Felicity which was the Consequence thereof, Expelled himself out of *Eden*, and Barocado'd the enterance into the Celestial Paradise, against him and his Posterity for ever: Precipitated himself into a Gulf of Desolation and Woe, and rendered himself obnoxious and liable to all the Torments and Misery, which Abused and Inraged Justice, In Conjunction with, and Assisted by Almighty Power, was able to Inflict.

Then I could not but Medicate on the Triumphs of Hell. and how the Devils rejoyced at their Victory, Priding themselves, that although they were not able to revenge themselves upon the Great GOD for Expelling them out of Heaven, and Casting them down into Hell, to be for ever Tormented in those unquenchable Flams, yet they had wrakt their Infernal Rage and Devilish Revenge

Revenge upon poor Mankind, and thereby spoiled as they thought the New Creation: Robbed GOD of the Honour he designed to himself thereby, and Involved *Adam* and all his Posterity into equal Ruine with themselves, who must now undergo alike just Condemnation, be equal sharers with them of their Misery, and Eternally bear them Company in the Everlasting burnings.

And then me thought I saw wretched Man in a most Forlorn and Despairing Manner. bitterly exclaiming against his Madness and Folly, and pitifully bewailing and lamenting his deplorable and wretched Condition; running into the Woods, and striving to hide his Guilty Head among the Thickets, from the unavoidable search of the Allseeing Judge, who immediately followed him thither; called him to the Bar, and convicted him of the Crime of Disobeying and Rebelling against his Almighty Will, in wickedly breaking, and perfidiously violating his most Just and Righteous Law. Upon which my trembling Ears diligently listned to hear the dreadful Pronouncing of the Fatal Sentence, consequent to the preceeding Threatning, *in the Day that thou eatest thereof thou shalt die.* But lo, to my wonder and astonishment, Divine Love produced a Reprieve before Sentence, and Mercy stept in and stayed the Execution, free Grace having from all Eternity prepared a Propitiatory Sacrifice to compensate for the Crime, and restor'd the Prisoner to the Favour of his Soveraign; to the exceeding amazement of Angels, those shining Courtiers of the King of Glory, that continually

reside

reside in his Celestial Palace, and perpetually attend the performance of his Royal Command, who were all of them hereupon filled with a Divine Wonder, at the Infinit and Inconceiveable Condescention of the great JEHOVAH, in parting with his own Son, his only Son, for the Redemption of Rebellious and Ungratful Man: To the inexpressible Comfort and Consolation of the Reprieved and Pardoned wretch, who was hereby instantly raised from the depth of despair to the very Pinacle of hope. And to the Grief and Confusion of Hell, whose Tormented and Despairing Inhabitants found themselves strangely disappointed, by the admirable Contrivances of the Covenant of Grace made between God the Creator, and God the Redeemer from all Eternity, whereof they had no Knowledge till now, when the sweet Effects of it began to appear in the Translation of that Mischief which their Infernal Subtility had affected; and the advancing Man to a Happiness far more Admirable and Glorious than that from which he was fallen, in regard of the immutable Stability thereof; it being so firmly fixed by the Eternal Decrees of God, and Confirmed by the Precious Blood of the Mediator, to all those happy Souls who are of the Number of Gods Elect, and for whom the Blessed Jesus hath Bought and Purchased this Eternal Happiness, that it is an utter Impossibility for all the Rage of Earth and Hell to Rob them, or deprive them of it.

And having thus in my Meditations, run through the Creation, the Fall and Redemption of Man, I reflected more particularly upon the

sad

ſad and Innumerable Miſeries whereunto Fallen Man is now Subject, as the Reward and Conſequence of his Depravation, revolving in my mind the Huge Slaughters, cruel Maſſacres, and the Bloody and Inhumane Executions which have happened in all Ages; the Miſeries and Calamities of Sickneſs, and the Tormenting Pains wherewith many of thoſe Diſtempers to which he is Subject are attended, as the Gout, Stone, Strangury, Colique, and the like; the many unſeen Accidents which frequently render the neareſt Relations uncomfortable and diſpleaſing, and Imbitter the ſweeteſt and moſt deſirable Enjoyments, together with the various perplexities which always accompany the moſt proſperous and flouriſhing Condition of Rich and Great Men, and from which their Large Poſſeſſions, Great *Places*, Honourable Titles, and the Palaces of Princes cannot ſecure them. Nor can even the Throne it ſelf exempt him, that ſits thereon from having the glittering Diadem wherewith his Royal Temples are Incircled, attended, and incumbred therewith, and rendred always uneaſy, and ſometimes unſafe thereby; but chiefly upon the miſerable and deplorable Condition of Man in the Loſs of God's Image, and the Original Corruption wherewith his very very Nature is Defiled, the Poiſonous and Infections ſtreams whereof are perpetually Bubling forth in the many and horrid Acts of prophaneneſs and Debauchery, whereof his ſhort and tranſitory life is Compoſed, and at the Period and Concluſion thereof, ſadly plunges him into a Sea of Wrath and everlaſting Miſery: And that notwith-

notwithstanding all this, it is a Work of most incredible difficulty to allure and prevail with this wretched Creature to accept of, and imbrace the Blessed Jesus in the Offers of the Gospel, and thereby at once free himself from the intollerable slavery of Sin, the Fear and the Danger of Hell, and be Reconciled to, and enjoy the favour of God with all the Delights and Glories of Heaven as the Consequence thereof: That nothing below an Infinit Power can possibly effect it; the Consideration whereof Clipped the Wings of my aspiring Soul, which till now had been Towering aloft, and Soaring above the Clouds, and so overwhelmed it with Grief and Melancholly, that I sat me down on a Flowery Bankwhen leaning on my Hand in a kind of a sad and sorrowful Posture, I fell asleep, and in my sleep I Dreamed, and me thoughts I saw at some distance, an innumerable Company of Men, Women and Children Dancing expressing abundance of Mirth add Jollitrie; which begat in me an extreme desire to Inform my self of the Quality of the Persons, and the occasion of their Rejoycing. To which purpose I directed my steps towards them, and as I drew nearer, I found them them to be vastly more in Number than I at first conceived them, and could perceive that there were Persons of all Degrees and Ranks; and that Young and Old, the High and the Low were all of them ingaged in the same kind of Diversion, and that the Rich and the Honourable were Confusedly intermingled with the Poor and the Despicable, whereof meeting with some straglin Persons before I got up to the great Herd, I inquired

quired of them with great earnestness what Countrey it was wherein I was then Travelling? What kind of People they were that Inhabited it, and what was the occasion of all that Mirth which I discovered in the Company that *I* saw on yonder Plain?

Sir, *Reply'd they*, every one of your Questions sufficiently demonstrat that you are a Stranger in our Country, which obliges us to give you as positive and satisfactury an Answer as possibly we can; Wherefore, know Sir, the Country wherein you now are, is called *Wilderness*, as well for the Largeness and Barrenness of it, as the innumerable Dangers which always attend those who Travel in it. It is Situated exactly between two vast and mighty Countrys, each of which are far longer and bigger than it self. There is but one way into it, through which all its Inhabitants have entred, and there are but two ways out of it, through which all those who Travel to either of those Countries Situated upon its Borders must of necessity pass, and that fine, broad, smooth and pleasant path which you see goes down there on the left hand, Beautified and Adorned with many rare and delightful Varities, and which, as you see, is throng'd with Passengers, is one of them, and is known by the Name of *Impenitency*, it leads directly to the Kingdom of *Darkness* And look up yonder Hill on you Right-hand, wherein you see not above two or three Travellers, is the other, and that is usually known by the Name of *Conversion*, it leads as directly to the Country which lieth on that side of the *Wilderness*, and is called *Celestial Paradise*, as the other

ther does to the Kingdom of *Darkneſs*. Now we ſuppoſe you cannot but wonder by this time why the Path which leads down to the Kingdom of *Darkneſs* is ſo much Crowded with Paſſengers, and the other which leads to the *Celeſtial Paradiſe* ſo ſeldom Trod. But before we acquaint you with the Reaſons, it is neceſſary that we inform you of the different Entertainment thoſe Travellers meet with, as well in their Journey towards, as their Reception into each of thoſe Countries. You muſt know therefore, that thoſe which Travel towards the *Celeſtial Paradiſe*, by reaſon of the narrowneſs and unevenneſs of the Way, have a very hard and difficult Journey of it, are forc'd to ſtrive and ſtruggle hard, and put forth all there might and ſtrength to get forwards, becauſe the Road lies all the way up Hill, beſides which they are forced to grapple with abundance of Difficulties and Diſcouragements; and to Incounter with mighty and powerful Enemies, who endeavour ſometimes by flattery to perſwade and allure them to forſake the way, and at other times by open force, and violence to force and thruſt them down, continually moleſting them ſome way or other, adding moreover continual Mockings and Scoffings, deriding their Madneſs and Folly (as it is termed by them) for walking in ſuch untroden and forſaken Pathes. But to make a mends for the troubleſomeneſs and unpleaſantneſs of the way, they no ſooner draw near to the Borders, and get within the view of the Country; but they are mete by ſome of the ſhining Courtiers of the Great King, by whom they are Congratulated for their ſafe Arrival within

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the view of the Celestial Paradise, bearing these Company, and assisting them in the remainder of their Journey, and as soon as they arrive there they are Welcomed and Embraced by the King himself, by whom they are immediately arrayed in Robes of Majesty, Seated upon Thrones of Glory, & their Victorious Temples adorned with Crowns of Triumph; in which manner they are to Live and Reign in the Royal Palace, and with the rest of the Blessed Inhabitants of the Place, be Kings and Priests unto himself, and the Lamb for ever and ever.

But on the contrary, those who Travel towards the Kingdom of *Darkness*, in regard the way is broad, plain, and eaty, somewhat inclining down Hill, filled with abundance of Passengers, and replenished with many other Felicities, to render it the more pleasing and delightful, and thereby allure them to persevere therein, their Journey thither is attended with little or no trouble, opposition or difficulty; but they march on Courageously in Triumph and Glory: But at the end of the way, suddenly and at unawares, and usually before they can imagine they are got half way in their Journey, they fall down into the Kingdom of *Darkness*, which some have thus described.

Rebellious Angels tho' Heaven's Ancient Race,
The Almighty thrust into the lowest Place.
Which from the Earth so deep, and dark doth lie,
As we are distant from the Starry Sky.

And being thus fallen into this dark and dis-

mal Place of Horrour, they are there loſt for e
ver, as it is ſaid of them in Holy Writ; *I ſaw th*
Wicked flouriſh like a green Bay tree, but I looked
and lo ſuddenly he was not. They are like wi
evilly Intreated, and made Slaves of by the Kin
of that place, which Many of them are not Igno
rant of, and yet will not be perſwaded fro
walking in the Path that leads thither, and there
fore we ſhall next give you the Reaſons there
of.

Firſt, Some becauſe they have Chriſtian Pa
rents, were Baptized in their Infancy, and Edu
cated in the Chriſtian Religion, ſuppoſe them
ſelves born Heirs apparent to Celeſtial Happineſs
and therefore conclude that whatſoever way the
walk in, they ſhal certainly get thither in th
End. And that their Indulging themſelves i
Prophaneneſs and Debauchery, will prove n
Impediment to their obtaining that Eternal Hap
pineſs, which they vainly Imagine to be the
Birth Right: And therefore you may with
much Confidence of prevailing ſpeak to th
Mountains to remove, or Command a Houſe t
turn its Foundations uppermoſt, as to convinc
them of their Danger, or perſwade them to lay
better Foundation for, or obtain a New Tit
to everlaſting Glory.

Secondly, Some having Travelled many Yea
in the ways of Sin, and found abundance of d
light and pleaſure therein; and having ne
much as looked towards the ways of Relig
and Holineſs, but at a diſtance they fancy th
to be far more diſmal, and void of pleaſure a
delight than they really are, and therefore c

not perswade themselves to leave a pleasant Rode wherein they are well acquainted, for a loathsom Path wherein they are altogether Strangers. Or, if they have ever adventured to enter a little way therein, by the Discouragements they meet withal, and the Revolving in their Minds, the sweetness of their former Enjoyments, they have been allured back; *returning with the Dog to his Vomit, and with the Sow that was washed, to her wallowing in the Mire.*

Thirdly, The greater number drawn into it by their Ignorance and Folly, and the Example of others; accounting it safe enough to go to Hell with a Multitude, and esteeming a Popularity in Misery better than a Singularity in Happiness.

Fourthly, Some walk in the Broad way, because all that they enjoy there is their own, and the place which they receive, at their End of it, they receive upon the Score of Merit; but if they should go in the Narrow Path, then both the necessary provisions for their Journey, and the *Celestial Paradise* at the end of it, must be given them as a *Free* Gift, by the King of the Country, which they cannot indure.

Fifthly, Many refuse to walk in the Narrow way, because of its simplicity and plainness, they must have their Glorious Colledges, and their Splended Ministers, their Beautiful Quires, and Raised Altars, inclosed with Hangings of Arras and Tapestry, and richly furnished with the Finest Silver, and Adorned with the Gold of *Ophir*. They must have a Gaudy and Pompous Worship, and a Ravishing Harmony of Vocal

and Instrumental Musick, to delight and exhilarate their Spirits, and if you will deny them this, you may go to the *Celestial Paradise* alone for them, for you shall be sure to have none of their Company.

Sixtly, Abundance of those who walk in the Broad-way have obtained some knowledge of the *Celestial Paradise*, entertain good thoughts of it, and would fain procure an Interest therein; but it being an hereafter Happiness, an *Inheritance* in Promise only, and they being impatient Creatures, are unwilling to stay so long for their Happiness, or tarry for their Portion till the end of their Lives: Wherefore closing with the desires of those mentioned in Holy Writ; that cry out, *Oh, who will shew us any good?* wholly neglect that inestimable Treasure wherewith those happy Souls are enriched, upon whom the Son of the Blessed lifts up the Light of his Countenance, and thereby makes them to Rejoyce more than others whose Corn and Wine, and Oil increases.

Seventhly, Many of those, who do enter into and make some Progress in the way to Celestial Happiness, by reason of some defects in their entrance, they after a little time strick into some of those by Paths which Border upon the way to Life, and seem to run Parallel with it, but indeed, after some Miles Travelling they Wind off, and by sensible degrees lead into the Broad way again, and when they arrive there, they Bless themselves to find the way to *Celestial Paradise* wherein they confidently perswade themselves they are yet Travelling, as free from trouble

and repleniſhed with as great or greater Felicities than that wherein they formerly Travelled towards the Kingdom of *Darkneſs*; ſo that by this means the Convincing them of their dangerous miſtake, and the reducing them back again to the way of Life, is become far more hard & difficult than it was at firſt, and many of them never find theyhave loſt their way until it is too late to return.

They having given me this Diſcription of the Country, I found my Heart exceedingly affected therewith, which put me in mind of what the Diſciples of our Lord ſaid to each other, viz. *did not our Hearts burn within us, when he talked with us by the way, and opened to us the Holy Scriptures*; But perceiving one of them going to proceed I begged of them firſt to reſolve me this Queſtion concerning the Narrow Way, which they called *Converſion*; whether there were no manner of Pleaſure and Delight therein, which may in ſome meaſure allay the bitterneſs, and Compenſate the troubles of the Journey?

You muſt know, Sir, *reply'd they*, Its ſo far from being wholly without, that it is the only Path in the whole Country, which affords any True, Solid, and Real Pleaſure. In the other, indeed they have great many Carnal pleaſures, and Fleſhly Delights, but they afford no Real, but only an Imaginary Happineſs; and therefore although they expreſs abundance of Mirth, yet it is the Travellers in the Narrow Way which have the only True and Real cauſe of Rejoycing. But you muſt know Sir, that they are Pilgrims, and the Happineſs and Treaſure whereof they are poſſeſſed, is ſuch as is moſt agreeable to, and

convenient for such a Condition; were they Clog'd and Laden as the others are, what Progress would they make, do you think, in their Pilgrimage; since the Path is so Narrow, lies up Hill, and is attended with so much difficulty all the way till they come to their Journeys End? And therefore their Treasure is chiefly within them, so that all the Enemies in the World cannot Rob them of it, nor do Strangers intermeddle therewith: Redeeming Love, Pardoning Mercy, and Converting Grace is their Happiness and Treasure: They are Reconciled unto, and are become at Peace with God; and the Great, the Everlasting, and the Almighty, *JEHOVAH* is become their Portion and Inheritance, Infinit fullness and Allsufficiencie it self is the Ocean wherein they Swim, the Air wherein they Breathe, and the Fountain whereat they Drink, the Streams whereof Refresh their Spirits, and make glad their Souls, even in the midst of outward Calamities. They have an assurance of Divine Love, and are filled with the Peace of God which passes all Understanding. And now I hope you are Convinced, Sir *said they*, that the Way is not without its Comforts; but if it were, the sweetness of the End would Compensate, and make amends for the bitterness of the Way. To which I making no Reply, they concluded me satisfied by my silence, and therefore proceeded.

And now, Sir, said he that spoke to me at first, having thus Described unto you the Country wherein you now are, and my Friend having resolved your Doubt concerning the Narrow Way, which

which we call by the Name of *Conversion.* I shal proceed to the Answer of your Second Query, what kind of People they are which Inhabit this Country: They are, Sir, of the Generation of a certain Man called *Adam*, a Native of the Land of *Eden*, and being Expelled that Country for their Usurpation and Rebellion against the Monarch thereof; they settled in this Wilderness. They are a People who are Naturally extream proud, and yet both they and all their Predecessors were Beggers from the Cradle, and they are born to Trouble, Desolation and Misery, as naturally and with as much frequency as the Sparks fly upwards. Besides which they are in a continual Danger of being taken in some or other of those Snares which the Prince of *Darkness* hath placed all over this Wilderness so secretly, and covered them with so much Craft and Subtilty, that its a Matter of Incredible difficulty to discern them, and thereby fall into *Tophet*, the Place where the Damned are Eternally Tormented; notwithstanding which it is their constant Custom to rush amongst those Snares with as much eagerness and Inconsideration as the Horse rusheth into the Battel; and put far from them the Evil Day, until such time as it overtakes them at unawares, and the Son of the Eternal, when his Wrath and Indignation is stirred up, suddenly Tears and Rends them to pieces: And in order to this, putting far from them the Evil Day, is the Intent and Design of that Mirth and Jollity which you see expressed by the People that Dance on yonder Plain, which may serve as an Answer to your Third and last Query.

The Discourse being thus finished, and I having acknowledged my Obligations to them for their Courteousnes and Civility, returned them Thanks for their gratifying my Curiosity, and taking my Leave of them, I went towards the Plain, and as I drew nearer, I perceived there was a large hollow Circle or Cavern in the midst of them; and because I could not conceive what it should be, I pressed in among them, and going to the Brink thereof looked in, and lo to my Amazement and Wonder, I then plainly perceived that they were all of them Dancing about a Pit that was bottomless, and playing with Flames that never go out; and as I stood there, me thoughts I could hear the Horrible out cries, and dismal Screechs of the Damned, and the Rattling of the Chains, and the Fiery Shackles of the Prisoners of Hell, whereupon being much astonished, my Spirits sinking within me, and my very Flesh trembling for fear, I suddenly started back, and fled for my Life, lest the Rowling Flame which flowed like a stream of Brimstone, should have Consumed me, or the Noisome Fumes of the Burning Sulphur which came up into my Nostrils should have Suffocated and Choaked me; but being gotten some distance from it, and as I thought out of the Danger thereof, I first lifted up my Soul to God, returning Adoration and Praise to him for delivering me from the Danger of the Horrible Pit; and then turning my self towards them again, I could not but stand and behold them with Admiration and Pity, and found my Heart touched with a sensible Commiseration of their desperate Folly and Madness, in their

wilful

wilful continuing to sport themselves in a *Place* of so much Hazard and Danger, notwithstanding the reiterated cautions they perpetually receive to forwarn them of their Danger, and Advise them to flee from the Wrath to come. And behold as I looked earnestly upon them, me thoughts I saw sometimes one, and sometimes another drop into the Pit, and the Flames catched hold of them, methoughts when they were falling they struggled with all their might and main, endeavouring if possible to make their escape; but, alas, it was then too late, and there was no remedy.

But while *I* stood in this manner looking towards them, I saw several Gentlemen in Gowns standing up amongst them, and thereupon I drew near and listned to what they would say; and the truth is, I there heard divers very Learned and Rational Discourses of the evil Consequences of Sin, the Dreadfulness of *Tophet*, and the Happiness of the *Celestial Paradise*; insomuch that I verily thought within my self, that those Orations would certainly make Converts of at least one half of the Company, & prevail with them to go on Pilgrimage to the Promised Land, which had been so admirably Described and Commended to them; and I waited with a great deal of Patience to see them begin; but all to no purpose, for not a Man of them would stir a Foot, whereat I wondered, and Reasoned thus within my self. O God, *said* I, shall all these Learned and Rational Discourses be spent in vain, and prove like Water spilt upon a Stone. Shall so many excellent Words, and so many curious

Sentences be loſt in the Air, and prove of none effect? Shall they Accompliſh nothing to thy Honour, nor the good of thoſe to whom they were directed? Shall ſo much Pains be taken by the Orators, and yet ſhal they not have one Soul added to their Miniſtery as an Incouragement to them in their Work, and to Demonſtrate thy approbation thereof? Lord what can be the occaſion of this, and where ſhal I fix the Reaſon thereof. And me thought I found my Mind wonderfully grieved, and perplexed becauſe I could obtain no ſatisfaction therein; but after ſome Pauſes and Serious Deliberation thereon, I conſidered that the Reaſon of it was, becauſe they Preached to them as if they were all Converts, and had already begun their Pilgrimage, and therefore ſtood in no need of any Perſwaſions to enter into the Narrow Way, but only a few ſhort and curſory Directions for their walking therein. And whilſt I was muſing on this Matter, and bewailing miſerable Conſequences of ſo Fatal a Miſtake, I ſuddenly heard a Man ſpeak with a loud Voice like the Noiſe of Thunder, and looking up, I ſaw a fine Grave Old Man, whoſe Name as I have ſince learned was *Boanerges*; he laid open their miſerable and undone Condition, and aſſured them in the Name of the Eternal *JEHOVAH, that unleſs they repented, they ſhould all likewiſe Periſh*: At the pronouncing whereof, I ſaw one of them begin to change Countenance, and look as if he were almoſt perſwaded to become a Pilgrim; wherefore, I drew near to him, to obſerve what he would do, and me thought

thought I heard him say thus to himself: The truth is, I now see plainly that I am in a lost and undone Condition, and that this Careless and Prophane life which I now lead will certainly undo me; to prevent which, I must Repent and forsake my Sins, in order to my finding Mercy. But, Oh, *said he*, the mischief of all is, that I must then leave all my Delights and Pleasures, forgoe and bid an Eternal farewel to all this Brisk and Jolly Company, with whom I have hitherto spent my time in Mirth and Pleasure, and abandon those beloved Practices, which always afforded me so much Delight and Satisfaction, that I have accounted them as dear to me as my Right Eye, and as necessary as my Right-hand, and the parting with them, will be as terrible, Displeasing, and Painful, as the Disjoynting, nay Dis-membring of my Body; and therefore what wilt thou do, O my Soul, wilt thou consent to a Mortification of the Parts; or wilt thou content thy self with the Destruction of the whole? Wilt thou yield to a Cutting off those Corrupt Members, with which it is impossible thou shouldest ever enter into Life, or wilt thou resolve by a sparing of them, to plunge thy self, Soul and Body, into everlasting Death. And after a little pause, he added, But suppose, O my Soul, that thou couldest freely consent to part with all these things which thou hast esteemed as precious as thy Life, nay more precious than thy self, yet thou must go further and Submit to the doing and suffering many things very irksome and tedious to Nature; as being Buffeted, hated, & Derided by the World,

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the loss of thy Reputation, and Credit; Goods, and Estate; the Inprisonment of thy Body, and it may be the loss of thy Life too: And indeed the whole way to this *Celestial Paradise* is attended with so much hardship and danger, that even those who Commend it to thee, and perswade thee to go on Pilgrimage thither, tell thee plainly, that through many Tribulations thou must inherit the Kingdom. Upon which me thoughts he began to shrink, and shruging up his Shoulders, was about to Address himself to his former Courses; whereupon I saw a Grave Serious Old Gentleman, who stood by, the Gravity of whose Countenance shewed him to be a Judge, (and as I remember one of them that stood by, told me his Name was *Conscience*, and he is, *said he*, the Vicegerent of the Great King) he boldly struck him upon the Shoulder, and in a kind of harsh and surly Dialect, told him plainly, that since he believed not, he was *Damned*; and that by the rejecting the Council of GOD, he had accounted himself unworthy of Eternal Life, and drawn upon him the Infinite Wrath of the Eternal JEHOVAH, who is thereby so much Inraged and filled with Anger against thee, that he is coming forth in Fury to Revenge upon thee, wretched thee, all that Scorn and Contempt wherewith thou hast shamefully slighted, and wilfully refused the Sacred Charms of Redeeming Love, and the Wonderful and Amazing Offers of the Divine Bounty. Upon this me thoughts I saw him tremble and look as if he were in a straight, and and knew not what to do; upon which the

Gentle-

Gentleman began to speak again, and told him, that it was no time for him to Debate, lest before he came to a Conclusion, he were overtaken by the hand of Justice, and then I can assure you, *said he*, there will be no possibility of escape. Whereupon I heard him say to himself, this Wicked and profligate Course I see now must be forsaken, or else this Old Gentleman will never let me alone, but will be a perpetual trouble to me, which I am not able to indure, for his Words are terrible as Thunder, and I dread his Reproof more than an Earthquake; besides if what he says be true, I shal be in a dreadful Condition, for as I remember, I have somewhere read, that This Majesty of Heaven and Earth against whom I have been guilty of High Treason, (having lived in Actual Rebellion against him this many Years, and whom Mr. *Conscience* tells me, is now coming forth against me Armed with Fury and Wrath to destroy me, and execute me as a Traytor) is a Consuming Fire to the Workers of Iniquity; That his very Nostrils breath Smoke, and out of his Mouth comes devouring Fire; and the Prophet *Daniel* hath so merly told me, that he had seen him several times, and that once he beheld him seated upon a Throne which appeared to him like the Fiery Flame, and his Wheels as Burning Fire, and affirmed that he beheld a Fiery Stream Issue and come forth from before him, and that Thousand Thousands Ministred unto him, and Ten Thousand times Ten Thousand stood before Him. And now, O my Soul, if all this be true, and this great and terrible

Jehovah

HOVAH be coming forth in this manner against thee, as I fear he is, for I read the other day a Passage in the Divine Law which now comes fresh into my Mind, and I verily believe it to be intended as a Declaration of War against me, *viz. The Lord trieth the Righteous, but the Wicked and him that loveth Violence his Soul hateth. upon whom he will Rain Snares, Fire and Brimstone and an horrible Tempest, this shall be the Portion of their Cup: For his hand shall search out his Enemies, and his right hand shall find out all those that hate him whom he will make as a Fiery Oven in the time of his Anger, he will swallow them up in his Wrath, and the Fire shall devour them, their Fruit he will destroy from the Earth, and their Seed from among the Children of Men, because they intended Evil against him, and imagined a mischievous Device, which they only wanted Power to perform; therefore will he constrain them to turn their Backs when he makes ready his Arrows upon his Strings against the Face of them:* What wilt thou do? It is impossible for thee to stand before him, or defend thy self against him, for he is too strong for thee, and infinitely above thy match; neither hast thou any other Forces to Muster up against him, but Briers and Thorns which he will easily go through and burn together; nor can *I* see any probability of escaping by slight; for whither wilt thou go from his presence, or in what place wilt thou hide thy self from his sight? Dost thou know any place secret enough to exclude thee from his search, or art thou acquainted with any Cavern so dark and remote, and

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the way to it so intricate and perplexing, that Infinite Wisdom cannot find it out, nor Omniscience it self Penetrate it? Having thus reasoned with himself he ceased, discovering by Dejectedness of his Countenance, the trouble of his Mind; whereupon I saw a brave solid Person step to him as I remember, his Name was *Judgment*; and having first fixed his Eyes upon him, and viewed him for a considerable time, he spake to this, or the like purpose; Sir, I am somewhat concerned to see you in such a dreadful and deplorable Condition, and I would fain be instrumental for the helping you out of it: I must acknowledge, that of all Men in the World, I have been the most mistaken in you; for the truth is, I did verily believe you to be in as good a Condition as any Man living, and flattered my self into an Opinion, that as you were blessed with Outward and Temporal Felicity, so you were in a safe and sure way to obtain Everlasting Happiness; nor had I yet been undeceived, had not the Son of the Blessed, who is by Vertue of his Mediatorship, made unto us Wisdom, as well as many other Precious and Necessary things, without which we can never be happy, darted the Beams of Divine Light into me, and by those enlightning Rays inabled me to take a clearer prospect of your Condition than ever I did before, whereby I plainly perceived, that your Condition was far worse and more dangerous and dismal than I ever imagined; but I must tell you for your Comfort, that at the same time wherein I received this discovery of your Danger and Misery, I received

ceived likewise Information of your Remedy too. At which Words me thought the Man ſuddenly revived and looked chearful, as if the Power and Efficacy of ſome rich and reviving Cordial had raiſed and exhilarated his drooping Spirits. and chaſed away thoſe diſponding thoughts which till now had filled his fearful Breaſt with Horror and Deſpair: And he cried out, Oh, Sir, if you will do that, I ſhall eſteem you the beſt Friend I have in the World: Pray what courſe muſt I take to prevent my being Miſerable for ever? Sir, *ſaid he*, your only way to prevent that, and to ſecure your being Eternally happy; is immediately to fly for your Life, (for if you ſtay here, there is no probability to prevent your Ruine) and go on Pilgrimage to the *Celeſtial Paradiſe* for in the way thither there ſtands a City, the Name whereof is *Refuge*, and it is appointed and ordained by the Eternal, to be a Place of Shelter for all thoſe, who finding themſelves purſued by the Avenger, will fly into it; and he hath freely promiſed, upon the Word of his Omnipotency, that from the very Day and Hour of entrance thereinto, we ſhal be Eternally ſafe from the Avenger; nay, hath aſſured us, that the Avenger himſelf ſhal thereupon become pacified, that his heart ſhal be mollified towards us, and his Indignation againſt us be appeaſed, and that he ſhal put on Bowels of Compaſſion, and Cloath himſelf with the Love and Tenderneſs of a Father towards us, when ſpeaking to us in the moſt Melting and Compaſſionate manner, he ſhal declare that Fury is not in him, but Favour and Friendſhip,

Love

Love and Good will is all that we may now expect to find from him; that he would Cloath and Beautifie our Souls with Holiness, and Inrich them with the Inestimable Treasures of Glory and happiness, bestow upon them the refreshing Dews of Heaven here, and the fulness of it hereafter; by which Sweet and Comfortable Words, he shal effectually perswade us to lay hold of his Strength, and make Peace with him, Promising, that thereupon he will become a Sun and Shield to us, that Infinite Love, and Divine Goodness shal be our Inheritance, and Omnipotency it self our Portion: Now the Gates of this City stand open Day and Night to give continual Entrance to any who fly thither.

But now, if ever you expect entrance into this City, you must consent to the being stripped of all those abominable Rags and filthy Garments wherewith you are now Cloathed; and you must lay down all those Lusts and Corruptions, which for the sake of an Imaginary Happiness, you have fancied in them, you have hitherto with incredible Pains and Industry always carried about with you, and Indulged them in your Bosom; but now you must relinquish them for ever, and abandon and turn them with the greatest hatred and detestation imaginable; nay, since they have Traiterously opposed your subjecting your self to the Son of the Blessed, and would not have him to Reign over you, you must bring them before him, that he may slay them: This indeed is hard and irksome to Nature, and you will find some difficulty in the performance thereof; but yet, assure your self that this must

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be done, or otherwise you will be Eternally undone. Oh therefore, let me prevail with you to consent to, and resolve upon the performance hereof. Consider I pray you did not the Eternal part with his own and only Son for you, and will you then be so ungrateful to deny the parting with those Wretched and Cursed Companions for him, which if not parted with, will infallibly betray you to everlasting Ruine, and Precipitate you into the deepest Place of the Burning Lake? I say again let me perswade you to this, or else sit down satisfied, and content your self to spend your time in Mirth and Folly, and your Eternity in Pain and Misery; and therefore pray resolve what to do, and let your Debates come to a final Issue.

Whereupon I saw a third Person come to him, who seemed to be of a far more brisk and Airy Complexion, than the two former, telling him, that he had diligently listned to all the forgoing Discourse, and found himself wonderfully pleased and delighted therewith, verily believing, that at the very same instant when, and by the very same Act of Grace, whereby the Son of the Blessed darted the Beams of his illuminating Light into Mr. *Judgment*, whereby he plainly saw and discovered his Misery, together with the way and means whereby you may, *said he*, be saved from it: He darted into me likewise, a Sense and feeling thereof, making me to Sympathise with you, and incline to help and assist you in the performing the hard Task, and the carrying you over all those Difficulties Mr. *Judgment* hath Described, for I assure you, that I be-

I begin to think so well of the Journey, that if you will undertake it, I will go along with you, and assist you with Legs wherewith you shal Walk and Run therein: Nay, to encourage you the more, I promise and ingage my self to furnish you with Wings for the inabling you to sore aloft and fly above the Clouds. The extraordinary Promises this Gentleman made him of Assistance begat in me, a more than ordinary Curiosity to Inquire his Name, and I was Answered by some who knew him, that his Name was *Affection*.

And now me thought I heard *Conscience* begin again to round in his Ears, the greatness of his Danger, the necessity of his escape, and the incourgement he had received from those two Persons for the attempting thereof, demanding what he intended to do. You may be sure Sirs *Reply'd he*, that by this time I am weary of this dreadful and dismal Condition wherein I now am, hanging as it were between Heaven and Hell, without being able to discern to which of the two places I am most inclined, nor can I possibly discern if Death should now put a period to my Life, which of them would be my Eternal Home, and therefore you may well imagine, that I am not without some inclination to go on Pilgrimage to the *Celestial Paradise*; but there is a certain Person in the World whose consent I must first obtain for my so doing, or else I must still remain as I am; for the truth is, without his consent to, and help and assistance therein I can neither begin nor perform my Journey; and yet I am afraid he will not be perswaded

perſwaded to conſent to, and aſſiſt me therein, for I have found him by woful Experience to be a croſs, ſtubborn, ill-natured fellow, being naturally inclined to oppoſe and hinder every thing which is good, and by Cuſtome inured to the Practice of that which is evil.

Pray, *ſaid* Conſcience, who can that be with whom you maintain ſo near a Correſpondencie, that without his conſent you will not be happy. It is, *Repli'd he*, One whom you know very well, and I think you have ſome kind of acquaintance with him, and when I have told you his Name, I believe you'l be of my Mind, his Name is Mr. *Will*, and I am confident that you know him to be both a wilful Headſtrong Perſon, ſtrongly bent againſt any thing that is good, eſpecially againſt this Pilgrimage, and likewiſe. that he hath ſuch an abſolute Power and Dominion over me, that I can do nothing without his Conſent. Then ſaid *Conſcience*, If that be the Man you ſpake of, I acknowledge, there is a great deal of truth in what you ſay, yet I tell you again, you muſt not make uſe of his as an Argument for your delay, leſt ruine ſuddenly overtake you, and you Repent when it is too late, and there be no Remedy: You muſt ſend for him, and ſee if you can get him to conſent, and let your two Friends, *Judgement* and *Affection* Diſcourſe with him, and ſee if they cannot perſwade him to a Compliance.

Whereupon I ſaw him return all alone by himſelf, and being curious to know what he was going to do, I followed him, and ſaw him enter into a ſecret place wherein he concealed and hid

hid himself from my sight, and indeed from the view of every Mortal, which made me the more desirous to inform my self what he did there; to which end, me thought I crept as near to the place as possibly I could without being discovered, and withal I observed a profound silence, lest otherwise peradventure I might have been an unhappy Instrument to disturb him in his private Meditations: Being thus seated, I hearkned diligently if I could hear him speak; but notwithstanding all my diligence he spake so low, that by that means and my distance I could not hear much, only sometimes when he was more earnest than ordinary, he would exalt his Voice a little, and then I could hear him Expostulate after this manner: LORD, thou hast Convinced me, Oh, that thou wouldest Convert me too? Thou hast hast given a sight of my Sin, Oh that thou wouldest give me a hatred and detestation of it too? LORD; that my Soul may abhor and loath it, and that I might loath my self because of it? Thou hast by the Terrors of thy Law made me afraid, and by the Threatnings of thine Anger, and the Thundrings of thy Fury hast made thy Wrath and thy Justice terrible to me; Oh that thou wouldest now by a Powerful and Effectual Application of the Promises of thy Gospel, make my Soul to hope in thy Mercy, rejoyce in thy Love and triumph in thy Favour? Thou hast given me a sight of a Saviour; Oh that thou wouldest give me an Interest in him too? Now thou hast shewn him to me; O let me not be put off without him; and since there is such a

Re-

Remedy provided, let not my Soul perish for the want of it; since there is such Balm in *Gilead*, let not my Wound prove incurable, and since there is a Physician there; Oh, oh, that my Soul may be healed and recovered by him.

I am weak and feeble, ready to faint and perish, and thou hast told me that he is willing as well as able to heal me; Oh make me willing to go to him? Thou hast said, thy People shal be a willing People in the Day of thy Power; LORD Exert thy Power in me, and make me willing to go to thy Son, since thou hast made him willing to receive me? Thou hast in the Gospel made a free Offer and Tender of him to me; Lord make me willing and able to accept of it and imbrace it, by receiving him into my Soul, and the making a Compleat and absolute Surrender and Resignation of my self to him.

LORD Thou hast informed my Practical Judgment, and caused Light to shine into my Understanding, and thereby in part cured that Blindness, and removed that Darkness wherewith they were naturally filled, making some of those Scales to fall off, which Original Corruption at first drew before them, and Actual Transgression hath since thickned and increased, until at length they were extended over the whole Surface, and rendered it not only Dark, but even Darkness it self: Thou hast awakened my Conscience, and in part cured it of the Plague of Hardness and Unfaithfulness; and thou hast moreover regulated my Affections, and reduced them to better Order and Obedience. And now, O Lord, hast thou done all this for me, and yet

shal

shal I have no benefit thereby? Hast thou brought to the Birth, and wilt thou not give strength to bring forth? Shal it stick here? Wilt thou give me a glimpse of Mercy, only to make me the more sensible of future Misery, and afford me a prospect of thy Love, only to let me know I am not an Object thereof? Hast thou given me a view of Heaven, only thereby to precipitate me the deeper into Hell: Indeed if all this should be, yet I must acknowledge that thou art Righteous when thou Judgest, and Just when thou Condemnest. But Lord, so long as there is so much Merit in thy Son, and Bowels in thy Love, I will still hope in thy Mercy, and from thence plead with thee for the finishing that Work which thou hast graciously begun in my Soul? Subdue my Will as well as inform my Judgment, and cure the Stubbornness and Rebellion of the one, as the Blindness and Darkness of the other? And as thou hast Regulated my Affections to Love and admire thee; so bring my Will to comply with, and make choice of thee? Make it willing to consent to, and aquiesce in that admirable contrivance of Saving me by Jesus Christ? Lord display the Riches of thy Grace, and the Glories of thy Love so effectually before it, that it may be sweetly perswaded and allured to a Compliance; Oh that by a Discovery of the freeness, fulness and redundancy of thy Grace thou wouldest draw and attract it to thee for hereof I am Confidently assured, that if thou dost begin to draw, my Will can do no less than follow after thee.

And now his Voice beginning to be low a-

gain

gain, I could hear him ſpeak no more, only I could ſometimes hear him Sigh, and now and then breathe forth an imperfect Sentence, as, Lord how long, or, Oh when wilt thou come unto me, *&c.* When he had done, he came out, and I ſaw him go into a little Walk not far from the place, as ſoon as he came there, he met with *Will*, *Judgment*, and *Affection*, and ſo they walked together, and as they walked, he began to break the Matter to Mr. *Will* thus, You know, Sir, *ſaid he*, that you and I have for a long time been loving Friends and Intimate Aſſociates, have maintained an exact Correſpondencie, and with equal conſent have ſpent our time in Sin and Wickedneſs: Raiſed an unreaſonable Rebellion againſt, and maintained an unlawful War with our Soveraign, and that with ſuch a prepoſterous Ingratitude and amazing Folly, Madneſs, and Foolhardineſs; that we have taken the very Mercies which we received from him, and made Weapons of them wherewith to fight againſt him, and in the mean time laughed at our own Danger, and ſported with, and made light of his Power; nay, we have even run upon the very Boſſes of his Buckler, and played at the Mouth of his roaring Cannon; and although ſome times he hath laid hard at us, yet we have refuſed to yield, and when he hath offered us a Truce, and propoſed Terms of Reconciliation, we have ſcorned them; and yet you cannot but be ſenſible that he hath infinitely the odds of us, for the very Ground whereon we ſtand to fight, is full of Pits and Snares, and Incommodated with a Thouſand inconveniencies beſide

beſides which it borders upon an Unfathomable Precipice, on the very Brink whereof we have frequently played, and ſported our ſelves with the Rowling Fire, and Unquenchable Flame wherewith it is filled. You know likewiſe that our feet frequently ſlipt, and we had both of us like to have fallen into it, eſpecially one time, when, if you remember, we were brought down to the very Gates of *Tophet*, and the ſhadow of Death covered us, it was only the Effect of Divine Patience that we then eſcaped it; but now I am informed, (nay and I am ſure it is certainly true too) that our Soveraign Armed with Fury and Revenge, is Marching againſt us, and is reſolved to tumble us down into the Pit, as a Reward of our Treaſon and Rebellion againſt him; to prevent which, and in order to the making my Peace with him, I am Adviſed to fly to a City that ſtands in yonder Narrow way, the Name whereof is *Converſion* and I think they ſay the Name of the City is *Refuge*, through which lieth the way to Celeſtial Happineſs; they give ſuch an admirable Deſcription of the City, and ſuch Convincing Reaſons why I ought to repair to it, that I am inclined to yield to their perſwaſions, and in regard there is ſo near a Relation between us, I would fain have you to go with me; *nay*, I cannot go without you; and therefore, pray Sir, be ſo kind to your ſelf and me, as to Conſent to go with me; for the truth is, I muſt not, I cannot, I dare not take a denial from you. When he had done, *Judgment* and *Affection* ſeconded him, laying down divers weighty and excellent Arguments why he was

obliged to comply with a Motion founded upon such admirable Reason, and by the Complying with which he might reap such an extraordinary advantage.

I perceived by the Countenance of the Man, that the Lectures which had been read to him were very distasteful and unpleasant, and no way suitable to his Corrupt Inclinations; for scornfully throwing up his deformed and Misshapen Head, Rowling about his Luxurious and Adulterous Eyes, and holding up his Sturdy and Rebellious hand, he began to Huff and Hector at a strange Rate, and cried out to them after this manner.

Pray, Sirs, leave off your Canting, away with your whining, I cannot indure it; if you love me, give over your Importunities, and let me alone, leave me to my Sensual Delights, and the Pleasure of my present Injoyments, for I assure you, you shal not prevail with me to part with or relinquish them. Tell not me of Danger; I see none, *fright me not with Tophet*, I feel it not; nor terrifie me with your Stories of Infinite Justice and Divine Vengeance, for I fear them not; you shal impose none of your Melancholly Fancies upon me, nor will I believe any of your Chimera's; you tell me of a Strange kind of Happiness, you know not where nor when; you tell me of strange kind of Horror and Torments but where, or what they are, you know no more than my self: You tell me likewise of Death and Judgement, which indeed is of most weight with me, and I acknwledge my self most affected there with; because I have Daily Objects of

Morta

Mortality before my Eyes, and the very Emblem or Effigies of Death is frequently represented to my view in the Death of my Relations and Friends; nay, the fading Flower, and the withering Grass read me perpetual Lectures of my frailty; and the Tolling Bell often brings News, that the Destroyer is abroad, and terrifies me with Alarms of his approaching towards me; but yet this also seems at a great distance, for Death is not yet come within view of me. I am young, and in my strength, and injoy the Greenness and Verdure of my Youth, the Prime of my Days are not half spent, and I have many Years to pass over before I arrive at Old Age, some of which, at least I resolve to spend in my present Courses, and lay out on my sinful Dalliances; its time enough to Repent hereafter, when I have satisfied my Soul with Pleasure, and glutted my self with the Creature, then I will begin to think of Heaven; for I think that when Death, Judgment, and Eternity, with the other terrible things whereof you tell me begin to mend their pace, and make more speed in their Approaches towards me; it will be the fittest time for me to fly to this City of *Refuge*, and till then, pray let me alone, for I am yet free and am resolved not to bring my self into a Voluntary Bondage.

Having given this cross and outward Answer to what they had proposed: He turned about, and was going away in a Rage, but methoughts I saw *Judgment* lay hold on him, any cry, pray, Sir, turn again, and let us Debate this Matter with a little more Consideration and less Parti-

ality, lay aside your Heat and your Prejudice, and attend with Patience to what we have further to offer, and when you have heard it, then Judge of it with a Mind, not Predetermined against it, but resolving within it self to be Convinced by it, and yield to it if it be backed with sufficient Authority, by its agreeableness to and Correspondency with the Rules of Scripture and Reason.

I perceived that what we have Proposed has angered you, and put you into a fume; but pray sit down and consider a little, whether notwithstanding all that Confidence and Fearlesness you have expressed, and that Couragious and Heroick temper of Mind, you boast your self to be the Master of, you can indure without any kind of Concernment or Grief to think of being everlastingly shut from the presence of the Eternal, and Banished the Beatifical Vision of his Face: Can you take Pleasure, think you, in being for ever Banished the Presence of the Lamb, whose Person is so Comely and Glorious, and his Face Cloathed with such admirable and ravishing Smiles, that it contains in it, and conveys unexpressible Pleasures and Delights, and Inconceivable Joy and Consolation to those happy Persons, who are admitted to the beholding and contemplating thereof: Can you, I say, indure to think of the loss of all this, together with the loss of the Company of the Holy Angels, and Glorified Souls, who there Celebrate an Eternal Marriage, and keep an Everlasting Sabbath: And being raised to the highest Pinacle of Admiration and Joy, with Exalted Voices and a Divine

Harmony,

Harmony, sweetly Sing forth, and perpetually Breathe out their Praises and Adorations of him, who having died for them, and washed them from their Sins in his own Blood, hath now made them Kings and Priests unto God, and to himself for ever. Or, admit you can think of all this without being concerned or grieved for your loss, yet tell me, can you as easily indure the Vengeance of Eternal Fire? Are you willing to exchange your stately House, your pleasant Fields, and your delightful Orchards for everlasting Burnings? Can you consent to have your Merry and your Jovial Company, which you now keep, exchanged for that of the Damned; or those Musical and Harmonious sounds wherewith you are so much delighted, for the Hideous roaring, and dismal Out-cries and Shrieks which the Extremity of their Pain, and the Depth of their Dispair extort from them? Are you willing to have that Sweet Air wherein you now breathe, and which you suck in with so much complacency, converted into the Nauseous and Offensive Fumes that flow from burning Brimstone, or to have this Pleasant Light, and Delightful Day which now you enjoy, turned into an Eternal Night? What think you, will a Burning Oven, or a Glowing Furnace be an easie Lodging for thee? canst thou feed upon devouring fire, and satiate thy Thirst with Boiling Oyl? or can thou swallow Scalding Lead, and Drink down Burning Brimstone with as much eagerness and delight as now thou doest Wine

in thy Rioting and Drunkenneſs? Thou now accounteſt the Duties of Religion hard and unpleaſing; how then wilt thou ſuffer all thoſe Torments? Thou now derideſt Hell as a Scare-Crow, becauſe thou haſt not felt its Pangs, nor met with any, who having made their eſcape thence, could with their Flaming Tongues relate to thee the Terrours thereof; but whatever it ſeems to thee now, Oh how will it appear to thee then, when thou findeſt thy ſelf realy ſinking, and the Day is come when thou muſt actually deſcend into it, and feeleſt thy ſelf wrapt up in the Flames of it: Oh how terrible it will then be to thee, when thou muſt bathe thy ſelf in a Sea of Wrath, and Welter out thy Eternity in a Burning Flame, without being able by all thy Crying and howling, complaining, and lamenting, to prevail for one drop of Water to cool thy Flaming Tongue, or obtain the leaſt Mitigations of the extremities of thy Pain and Torments: Oh think with thy ſelf how will thy Fleſhly Delights, and Dalliances wherein thou now indulgeſt thy ſelf, reliſh with thee then, when they are thus ſeaſoned and ſauced.

Methoughts at this Diſcourſe I ſaw him begin to ſhrink, and could perceive him to ſhake and tremble exceedingly, crying out, Oh Sirs, what ſhal I do to be ſaved? you have by this Diſcourſe very much awakened me out of the deadly Sleep, and Fatal Lethargie whereinto *Lucifer*, by the conſent of my own wretched and deceitful (as well as deceived) Heart, had huſhed me; you have convinced me of the danger and dreadfulneſs

fulness of my Condition, and now I am freely willing, and give my content that he should go on Pilgimage, and Promise that I will bear him Company, and assist him in his way to *Celestial Paradise*, and to Morrow we will begin our Journey thither.

Having thus prevailed with *will*, and got his Consent to go on Pilgrimage, the time likewise being so very near wherein they were to set out towards the Place whein his Blessed Redeemer Resided, and kept his Celestial Court: He went away wonderfully pleased, being in a kind of Rapture upon the account of his Victory, and the Happiness he expected as the Consequence thereof; and methoughts I could do noless than rejoyce with him too. But as I lifted up my Eyes, I espied a certain Person coming towards the Place where we were, and although when I first espied him, he seemed to be at so great a distance, that I could but just discern him, yet he came forward with such swiftness, that in less time than a Minute he was got just by the place where the Man stood; his Person was so deformed and ugly, and his Countenance so grim and terrible, that I presently fancied he was no Mortal, but rather some Malicious Devil, who envying that any should be happy, since he was Damned to be Eternally Miserable, for when I looked earnestly upon him, I could perceive a kind of Blew Sulphury Flame come out of his Mouth, and he breathed Fire out of his Nostrils as out of a Furnace, the Smoke whereof Infected and Putrified the very Air, impregnating it with such an offensive and Sulphury smell, that

it almoſt ſuffocated me, and his Eyes ſeemed to be ſo ſwelled with fury, that they were ready to burſt, and as they rolled about, they ſparkled like a Burning Coal, threatning Ruine to all upon whom they were fixed: Well, thought I, this poor Man is beſet by this Fiend, what will he do, or how will he defend himſelf againſt him; how will he be able to grapple with him, ſince he is ſo ſtrong and powerful, that he did in the very firſt Battel that ever he fought, after his coming into the Infernal Regions, by his own proper ſtrength, without any kind of help, or Auxillary Forces, overcome and Conquer the whole Humane Race, yea, ſtruck them Dead, and laid them at his Feet at the very firſt blow: And Holy Writ terms him the *Power of Darkneſs, and the Prince of the Power of the Air.* Beſides if he could defend himſelf againſt his Power and Strength, ſo that he could not overcome him by open Force, yet he is ſo great a Politician, and Maſter of ſo much Subtilty, that his Devices for the Ruine of poor Mortals are innumerable, and his Wiles for the Wheedling and Wire-drawing them into his deſtructive Snares, ſo many and various, that without an extraordinay care, and continually watching and eyeing of them, it is impoſſible for the moſt careful and prying Soul to trace or diſcern them, for if they neglect their Watch but an hour or two, they unawares fall into ſuch a Labyrinth, and find therein ſo many Croſs and difficult Paths, wherein are ſo many turnings and windings, that they find it the moſt difficult and intricate matter imaginable to get out again; and ſome never find the

way

way out, but are lost therein for ever. Now me thoughts, I said to my self, alas, poor Man, what wilt thou do, how wilt thou be able to resist this Strong, and this Subtile Adversary, since thou art but a poor thing, but just now, nay, hardly yet escaped out of his base and slavish Vassalage, and hast not had time to recover thy Strength, make Provision of Forces for thy Assistance, or cast up any Breast Works to defend thee from his Assaults; and just as I had done speaking these Words, I saw him lay hold of the Man, and with a furious Countenance demand of him, what he did there, why he was not with the Company he was wont to keep? and many such like Questions, telling him he was a *Traitor*, a *Rebel*, a *Schismatick*, a *Puritan*, a *Precisian*; that he was *Headstrong*, *Stubborn*, *Disobedient* to the Church, and what not; and therefore, said he, I command you upon your Allegiance to go back again, and wholly lay aside all thoughts of the Pilgrimage you had designed, for I will assure you 'tis a very silly Contrivance to forsake such pleasant Company, and relinquish so Sweet and Pleasant Injoyments whereof you are already in present possession, for something which you have never seen, felt, or enjoyed, and so cannot possibly be assured that they are certainly true, or supposing them to be true, yet there are several Discouragements attending your Pilgrimage to *Celestial Paradise*, which are sufficient to dissuade any Wise and Considerate Man from attempting of it. As First, you'l meet with but little Company upon that Road, and what you do meet with, will be

but mean and odd kind of Persons, you will find them all Peviſh and Froward; ſome Looſe and Scandalous; others Rigid and Cenſorious, ready to catch at, and quarrel with you for the meaneſt trifles; you will likewiſe, if you proſecute your intended Journey, ſubject your ſelf to abundance of Perils and Dangers; therefore; pray go back to your Company: There is at the Tavern in yonder High way, a meeting of ſeveral of your acquaintance to Drink Healths, and Huzza's: I charge thee to go thither to them, and by imploying thy ſelf in thoſe exerciſes wear out of, and baniſh from your Mind thoſe idle Fancies, and Groundleſs Whimſies which hath of late crept into it: There is likewiſe a little further, about three or four ſteps beyond the Tavern a ſpacious Theatre, where there will be a Commedy Acted this Afternoon being exactly at three of the Clock, I Command you to go thither likewiſe for the ſame purpoſe; ſo that you may ſee all my Commands are eaſie to be performed, agree exactly with your Natural Inclinations, and afford as much pleaſure and ſatisfaction to your ſelf as advantage to me.

It's true, *Repli'd he*, you have ever pretended to a Soveraignty over me, and have with a Tyrannous and Arbitrary Inſolency commanded my Thoughts, and diſpoſed my Actions, and it is as true, that I have yielded an abſolute Obedience to all your Commands; made my ſelf a Slave and Vaſſal by the doing your Drugery, and provoked my Rightful Soveraign againſt me, only to gratify your Helliſh Revenge, and give you an opportunity of inſulting over the

Wretch

Wretch you have by your Subtilty and Malice made Eternally Miserable: Yet I absolutely deny that ever you had any true and rightful Power over me, but you were a cruel Tyrant and Usurper; nor had I any power to dispose of my self to you, but was guilty of as great Usurpation in suffering my self to be so imposed upon, as you were in attempting it, since I was His, by Infinit Obligations. Besides I am informed that your Work, as hard and difficult as it is, will be rewarded with nothing but Death; wherefore I found my self constrained to leave your Service, and enter my self a Servant to the Eternal, who is my Leige Lord, and do resolve to continue so for ever, in defiance of thee and all thou canst do. Hereat methoughts the Fiend stormed exceedingly, and with a fierce and terrible Countenance, he roared in a most hideous manner, breathing forth immediate Ruine and Destruction to the poor trembling Wretch, if he did not yield, so that I looked when he should be Slain and Trampled under Foot by his proud and insulting Foe. But whilest I stood thus doubtful what would be the issue of that great Combate; lo as I looked earnestly upon them, I saw the poor thing pluck up his Courage, and very nimbly drew a Sword which he had formerly received out of the Sacred Armory, wherewith he began to lay about him wonderfully; crying, Oh, *how shall I do this great wickedness and Sin against God*; and charged so home upon his Adversary, with that Sword, that notwithstanding all that force and strength wherewith he made resistance, he found himself under

under a neceſſity to give back and flee; where-by I perceived that what is ſaid of him in Holy Writ, is certainly true; *reſiſt the Devil and he will flee from you.* And now me thoughts I saw the Man look very chearfully, and discover much briſkneſs and agility in his walking, as being in a Rapture of joy for his Victory; but as I afterward perceived the Fiend by this means took advantage against him, for seeing his Enemy fled, and himself become Maſter of the Field, he was now more ſecure, being altogether void of any dread or fear of his adverſary's rallying again, when indeed he only retreated to take breath, and contrive ſome new Stratagem for the renewing the Battel with better advantage to himself; wherefore I ſaw that when he was got a little way out of ſight, he made a ſtand, and having paused a little, he turned about and preſently advanced towards the late Victor, whoſe thoughts were ſo taken up with his Conqueſt, that he never ſaw the return of his Adverſary; whereupon I heard him ſay thus to himſelf; well now I have him ſure enough, he overmatched me in Strength, by reaſon of his Sword, the keenneſs whereof I cannot endure, nor have I any Armour that will defend me from the Fatal Effects of it, when it is wilely us'ed by thoſe that have it; but I shal overmatch him in Craft, and bring about that by Subtilty, which I could not do by Violence. I began now to wonder in my ſelf, what Method he would take next in Aſſaulting him, but he ſoon reſolved me by putting his Device in practice; and firſt, I ſaw him becken a Perſon who was in the Mans Company (I think they call

call him *Phansie*) to come to him, he presently went upon the first call. Well Friend *said he*, you and I have been old Acquaintance and we have been always very Familiar together, upon which score I make bold to desire your Company at this time, to acquaint you how you may do me an extraordinary kindness, and I request your ready indeavour to accomplish it. You need not question it, Sir, *Reply'd* Phansie, for I am naturally inclined to Froth and Vanity, and am in my Element when actually imploy'd in your Service, wherein I have found more sweetness than in any thing else whatsoever. I am glad to find you so pliable, said the Fiend to him, and now therefore I will tell you the thing I would have you do for me; you see that Man which walks yonder is turned Rebel against me, has cast off my Power and Authority, and is removing himself and all that he has. quite out of my Territories, intending to go and settle himself in *Celestial Paradise*; I know that if ever he get within that Place, he will be far beyond my reach, and there will be no possibility of ever coming at him, or revenging my self upon him, and therefore I resolve to use my uttermost indeavour to withdraw his thoughts from thence, and prevail with him to return to his former Pleasures and Delights. I know likewise, that the chief Man with him is one Mr. *Heart*. I think they now call him Mr. *New-Heart*, although when they were both in my Service, this *New-Heart* was then an Old Man, he was then very familiar with me, and I made him my Confident, and one of my Council; and he used to lodge me

me in his best Room; but of late he is grown wonderful shie, and will not by any means come at me, nor suffer me to come at him, but I know that you have so much Power with him, and such an influence upon him, by reason of your Intimacy and Familiarity, that you can prevail with him to do any thing; and if I can draw him over to my side, he will bring the rest along with him. Now therefore take these fine, sweet and pleasant things which I now give you, and lay them just before him, and let them be displayed by you to the best advantage, and by the strength of your imagination, the injoyment of them must be represented as the best and most desirable Happiness he can possibly obtain: And now, Sir, *said he*, If you will undertake it, and do your best for the performing of it, I do not question but I shall succeed and reduce him to my Obedience again. Now I understood that the Man was altogether ignorant of this Conspiracy which was thus strongly Combinated against him, nor did he in the least perceive the Snare which was thereby laid for his Eternal Ruine, which made me burst forth into the following Lamentation for the dangerousness of his Condition Alas, poor Man, *said I*, I find thee to be in a far worse Condition now than thou wast before, although then it was bad enough with thee, for thou hast not only a Strong and Subtile Adversary to fight with, but thou hast those about thee too, who Conspire to betray thee into his Hands; and that which is yet more sad, and I fear will prove more Fatal to thee, is, that thou art ignorant of all this, and so in the

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more danger of being insnared and ruined thereby.

Phansie being thus instructed, went his way, and managed the business so slily, that Mr. *Heart* was intoxicated therewith; whereupon I saw the Fiend send one of his Companions, whose Name as I understand was *Asmodai*, to lay some pleasing Object in the Mans way, in hope that he would be taken therewith, and accordingly he having planted himself in a certain way through which he knew the Man would pass; he drop: down something just before him as he passed by: it is not convenient for me to tell you what it was, but thus much I may adventure to tell you, it was something which he had formerly been very much in Love with, and was so suitable to his Temper, bore such an exact resemblance to his Complexion; and was so ingrafted into, and interwoven with his very Nature, that you would have taken it for an Essential part thereof; when he First saw it, he gave a little start seeming much amazed to find it there, concluding as I understood, that he had left it so far behind that he should never have seen it more, after a little pause he turned his Head away and would not give it a look, but went forwards as fast as he could. Well, thought I, this Man would not be so easily insnared as I was afraid he would have been; but I was not long in that Mind; for I found that notwithstanding his seeming resolution at first, yet he began to flag and yield, for although he turned away from the Object it self, yet Mr. *Phansie* so ordered the matter, that he had the perfect

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Image and Idea of it continually before his Eyes, and imprinted so firmly in his Mind, that he could not possibly raise it out, and remembring the former Love he had for it, and the sweetness of those Pleasures the injoyment thereof had yielded him, he began to find himself somewhat pacified towards it, and his indignation against it to cease; whereupon he first admitted it into his sight, then adventured to play with it, and at last (although not without some reluctancy) he consented to a perfect Reconciliation, and admitted it to the same familiarity and indearness wherewith he had formerly imbraced it. and so fell insensibly into the Snare which was laid for him by the Fiend, who was as I am informed the Prince of *Darkness* himself. Methoughts I found my self very much grieved and troubled thereat, concluding that he had by this means put an end to all his Conviction, and banished the thoughts of this Pilgrimage to *Celestial Paradise*, fearing left being thus Wheedled into the Labrinth whereof I told you before, he should be Eternally lost therein, with our being ever able to find the way out, or free himself from the intricacies and perplexities thereof; and that which increased my fear, and confirmed me the more strongly in my Opinion, that there was a final period put to all further proceedings in his Intended Pilgrimage, was the seeing him after he had dallied and sported sometime with this lately banished, but now reconciled Darling, turn again to his former Company, and dance with them as eagerly as ever about the bottomless Pit, only with somewhat more

more Caution than formerly; this made me think of what I had formerly read in Holy Writ, which says of some Persons, *that their goodness is like the early Dew which quickly passes away*: I could not chuse likwise but observe, that how strong soever Convictions are, if the Heart be not realy and throughly changed, and the Will subjected to, and melted into the Divine Will, our Sense of Sin, and our dread of Danger will by little and little wear off, and we shall become as vain and as loose as ever: Now you must know that this alteration opened the Mouth of *Conscience*, and made him Roar again, and Thunder more loud than ever, Denouncing the Judgments of the Eternal against him now as an Apostate; telling him, that it had been far better for him never to have known the Ways of Righteousness, than thus basely and shamefully to turn out of them again to the Ways of Sin and Wickedness; all which he had learnt to Answer, by acknowledging the truth of what Mr. *Conscience* said, and crying, I wish it were better, and I would I could do otherwise, if I were to begin again, I would be more careful, and watch more against the Devices of the Prince of *Darkness*, that so I might not be thus easily betray'd by him into his Snares and Gins; but alas, now it is too late, and having been deluded thus far out of the way, I may as well venture over Shoes over Boots; it is now too late to return, I would to God it were not so. Nay, *said* Conclence, now you talk very foolishly, for the farther you have gone from your Happiness, more haste you ought to make your return towards

wards it, and the more you have offended that Divine Goodneſs which hath condeſcended ſo far, and ſtooped ſo low as to offer you terms of Mercy and Pardon, Reconciliation and Eternal Salvation; the more ſpeed you ſhould make to Confeſs and acknowledge the ſame, and the more Hearty ſhould you be in your lamenting and mourning over it; and when you have ſo done, then you muſt turn to him, who never, never, never changes, and whoſe Love is like himſelf, an unchangeable and an unalterable Love. Oh that I could do ſo, *ſaid he*, but I cannot. I have now multiply'd my Iniquities againſt him, and my Sins are increaſed as the Stars of Heaven, or the Sands on the Sea Shore. What though they be, ſaid one, whoſe Name to the beſt of my Remembrance was *Hope*, who now began to ſpeak, and of whom I had taken no notice till now, they are not to great for Almighty Power to conquer, nor yet too many for Divine goodneſs to forgive, he hath Strength enough to ſubdue all your Corruptions, and Mercy enough to Pardon all your Crimes; your Sins are great indeed, but his Mercies are greater, for they are Infinite; your Sins are many, and increaſed to a great number, but his Mercies are more, for they are numberleſs; the cry of thy Sins are reached up to Heaven, but his Mercies are above the Heavens; now therefore take courage and adventure to caſt thy ſelf at his Feet, and lie at his Mercy, and do as the Church we Read of in Divine Story did, cry after him, *my Father, my Father*, the hope of his Youth. Oh, *ſaid he*, this is good Counſel, and I would to God I could do

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according to it. but I cannot. Oh I cannot do it. Nay then, *said* Conscience, I denounce thee to be a Wicked and an Accursed Wretch, Cursed in time, and Cursed in Eternity, for the great Lawgiver, whose Vicegerent I am, hath declared in the Records of his Law, that *whosoever continues not in every thing that is written in the Book of the Law to do them, is accursed*; and I who being a Witness of, and having Recorded all thy Wicked and Prophane Actions, am impowered with Authority from him to pass Judgment upon thee, do declare that thou hast not continued in all things that are written in the Book of the Law to do them, and therefore thou art the Man which the Righteous Judge of Heaven and Earth hath denounced Accursed; nay, if it be possible, thou art more than Accursed; for first, thou hast not only, not continued in all things written in the Book of the Law to do them, but thou hast continued in nothing that is written in the Book of the Law to do it; there is not one Command in the whole Book of the Law, but what thou hast violated and broken; thou hast wickedly and wilfully acted contrary to all its Rules, and Rebelled against every Precept contained therein. And *Secondly*, thou hast not only done all this, but when the Offended Majesty of Heaven and Earth, had out of the good Pleasure of his Will Graciously provided a Remedy, in the Person of the Redeemer, offering that he should by his Infinite Merits make a full satisfaction to Divine Justice for the wrong which thou hast done, and which was so great, that you as a Finite Creature were not able to satisfie,

satisfie, any otherwise than by suffering the Ven-
geance of Eternal Fire, and that you should
moreover upon your accepting of, and imbrac-
ing this offered Redeemer, become reconciled
to him, and enjoy all the Felicity and Glories of
Heaven, you disdainfully scorned and slighted
them, rejecting the Council of God against thy-
self; now therefore, if those who are altogether
ignorant of this Saviour, and by reason of their
living in Heathenish or *Mahometan* Regions have
never received the offer of a Blessed Redeemer
are accursed, and must suffer the Sentence of
Eternal Damnation: How much sorer Punish-
ment think you, will you be thought worthy of,
who have spurned against the very Bowels of
Mercy; trampled under Foot the Offers of Par-
don, and spit in the very Face of a Tender and
Compassionate Saviour. Ah, Sir, *said he*, all that
you have said *I* acknowledge to be true, and it
all helps still to aggravate my Misery, and heigh-
ten my Offence, and makes my Crimes too great
to be Pardoned But, pray Sir, *said Mr. Hope*, let
me prevail with you to cast your self on the
Merits of our Saviour, and lye at the Fountain
of Mercy. In the Condition wherein you now
are, you must of necessity be for ever Miserable,
you can be no more if we suppose the worst, that
you should not be accepted; Oh therefore re-
solve, that if thou must Perish thou wilt Perish
at the Fountain of free Grace, and if thou must
be cast away; tell him whose goodness is as large
as his power, and knows no other limits than his
own Omnipotency, that thou art resolved if
shall be upon the very Shore of that Ocean
which

which is so full of Mercy, that its Depth is unfathomable, and its Breadth unmeasurable; and let me tell thee for thy further incouragement, that although thou canst hear nothing from the Eternal now, but *Vengeance is mine and I will repay it, saith the Lord; I will tear you in pieces and there shall be none to deliver; there is no Peace, to the wicked, saith my God; and although the Sinner live to be an hundred years old, he shall be accursed; so are the Paths of all them who forget God, and the hope of the Hypocrite shall perish*; yet if you will fly to the City of *Refuge*, and get the Son of the Blessed to Intercede for thee; thou wilt then find him speaking to thee in another kind of Dialect, and he will tell thee that he was indeed angery with thee, but his Anger is now appeased; he was thine Enemy, but he is now become thy everlasting Friend; his Hatred, and his Vengeance, his Justice and his Fury was to have been thy Portion, but now his Goodness and his Love shall be thine Eternal Inheritance, you shall be an Instrument of my Honour in this World, and I will make thee a Vessel of Glory in the other; I will Bless you with my special presence in thy Soul, and that shall both fit and prepare thee for, and be an assurance and earnest of the injoyment of my immediate Presence in Heaven: I will teach thee so to order thy Conversation aright, that at the end of it I may shew thee my Salvation; the fulness of my Son, and the All-sufficiency of my self, shall be an inexhaustible and overflowing Fountain to thee. Now pray thee tell me, *continued he*, is not all this worth the adventuring for? Yes, *Reply'd he*, It

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is, and Oh that I could follow your Advice, but there are so many Discouragements, that I cannot adventure. No, *said* Conscience, then I tell thee that thou art the most hardned and impenitent wretch that ever I met within my whole life; I tell you your Danger; Mr. *Judgement* hath informed you how to prevent it, and here is your good Friend Mr. *Hope*, gives you all the incouragement that can possibly be expected or desired to make tryal of his Advice: Pray let me have your Answer what you do intend to do in this Case, for I must not, nor will not be thus put off with delays any longer. Awake and rouse up thy self, thou hast been often complaining of, and lamenting thy Base, Vain and Earthly Heart, and bitterly Exclaimed against thy Sloathful, Lingering, Careless, and Delaying Temper, hast often been wishing that things were, and hoping that they would one day be better with thee, promising thy self that it will not be always thus with thee, but that thou shalt some time or other get rid of thy Intanglements, and go thy Pilgrimage; but Oh, what if thou shouldest after all this wishing, and woulding, and hoping, and expecting it to be better with thee, let things run on thus from Day to Day, and so from one Year to another, until thou art surprized by the King of Terrors, and be by him hurried away before ever thou art come to a point, or made any resolution what to resolve on, or hast gotten thy Heart to a through, and a saving closing with the Redeemer; Oh now consider what will become of thee if the Case should be so with thee: dost thou think that thy Golden or Silver Ke

will open the Gates of Heaven, and shut the Gates of Hell to thee, or purchase thee an Inheritance in the Promised Land; or canst thou be so Vain and so Foolish as to imagine that the remembrance of thy ease, thy pleasure, or thy plenty here, will alleviate thy Pain, or procure thee any kind or manner of ease in thy Eternal Dolours, or yield any Comfortable or Refreshing Consolations to thy miserable Soul when it lies *Broiling* upon the Hot and Scorching Coals of Divine Fury, and *Frying in the Burning Flames*? Thou art by this shuffeling and procrastinating Guilty of Monstrous Madness and Folly, and are so Mercilessly cruel to thy self, that the very Angels blush at thee, and are ashamed of thy Brutishness, and even the Heavens and the Earth are Amazed, and all the Creatures stands Astonished at it. This Discourse made him Tremble exceedingly, and very much revived his Convictions again, and he solemnly promised Conscience that he would now resolve to go on Pilgrimage, and promised to begin his Journey on the Morrow, protesting that he did really intend to do as he said, wherewith *Conscience* being satisfied held his Peace for that time; I looked still when Mr. *Affection* should have appeared, and have Contributed something towards so good a Work, since he had formerly been so much for, and promised such large Assistance in the performing the Pilgrimage to *Celestial Paradise*, but upon Inquiring into it, I found he was wholly taken off, and diverted by the late Reconciled Companion, and so fallen in Love, and taken up with him, that he had not time or leisure

leisure to look towards, or so much as think o
Paradise, but instead thereof, as soon as they sa
Conscience and the Man was parted, he presend
stept to him, and indeavoured to disswade hi
from it; telling him what new Delights an
Sweetness their Friend *Fansie* had found out f
other Objects, especially in that which you wo
of, *said he*, to which I perceive you are by hi
means, together with some little Assistances con
tributed towards it by my self and Mr. *Heari*
almost wholly reconciled again. And *Phans*
being by, seconded him, Representing an
Gutting things over with such Artificial Glosse
and Smooth Appearances of Delight and Advan
tage, that the poor Man was absolutely bewitch
ed and Inchanted thereby, so that he presently
forgot all the Terrors of Conscience, and all the
Solemn Promises and Protestations he had made
but just before of beginning his Pilgrimage the
next Day, which made me think of what I had
formerly read in *Drexelius* his exellent Treatise
of Eternity.

I will to morrow that I will,
I will be sure to do it;
To morrow comes, to morrow goes,
And still thou art to do it;
And thus Repentance is diferr'd
From one day to another,
Until the day of Death doth come,
And Judgment is the other.

But yet the free Grace and Goodness of him
whose Name is *I am*, whose Love is unchange
albe

able, and Mercy so unsearchable, that it is past finding out, and who doth whatsoever he pleases, being moved and inclined to do all that he doth, only by the Dictates of his own Council, and the good pleasure of his Will, would not suffer it to be so with this Man; resolving, as I did perceive, that the Prince of *Darkness* should not make a Prey of him, nor would he permit him to erect Trophies of Honour and Triumph to himself upon this Mans overthrow and Ruine; notwithstanding the poor wretch himself was freely willing to be a Slave and Vassal with quiet, rather than be a King with some little hazard and danger, in the Way through which he must pass to his Coronation.

Wherefore he sent *Beanerges* to him again, Commanding him to Preach another Lecture about the danger & dreadfulness of his Condition, and to denounce Judgment against him, if he did not immedlately Repent, and fly to the City of *Refuge*: Having received this Command, he presently obeyed, and thus he began;

Thou Wicked, Vile, and Miserable Wretch, *said he*, that hast been so ungrateful as to slight and refuse the Offers of Mercy and Pardon, and hast like an hardened wretch, made the Son of the Blessed, whose Countenance is White and Ruddy, and his Person altogether Lovely, being the chiefest of ten thousands; and in point of Excellency, infinitely beyond Comparison, stand knocking at thy Door, Intreating, Perswading, and Wooing thee for admittance into thy Heart, and a Grant of thy Love, until his Head was wet with the *Dew*, and his Locks with the Drops of

the Night: The Prince of Peace will shortly therefore appear against thee as a Raging and a Devouring Lyon, and shall come from Heaven with his Mighty Angels in Flaming Fire, to take Vengeance on thee, because thou knowest not God, nor wilt yield Obedience to the Gospel, and shall punish thee with an everlasting Destruction from the presence of the Lord, and from the Glory of his Power; and Oh, how amazing and cuttingly will the very first appearance of the Son of Mans coming in the Clouds with Power and great Glory, strick into thy Guilty and Self Condemned Heart, then thou wilt begin with inexpressible Grief and Bitterness of Spirit to sigh and say within thy self, Oh, that strong and Terrible Judge whom I now see sitting down upon yonder Flaming, White, and Glorious Throne, accompanied with all the Blessed Inhabitants, and Shining Courtiers of Heaven, is that same Blessed Redeemer, and Mighty God, the Prince of Peace, that sweetest Lamb, who did most Graciously pour out his most precious Blood like Water for me, that I might thereby have been Washed, and Cleansed, Sanctified, and Saved; and he it was, who so lastly and frequently Invited and Wooed me with the most Powerful and Charming Arguments and Terms of Dearest Love, but only to abandon my Lust, and bid Adieu to the Prince of *Darkness* who was my implacable Enemy, and then fought, and hath now together with my own wilfulness accomplished my utter Ruine promising that if I would give my Consent, he even he, would become my All-sufficient and

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Everlasting Husband, and if I had then accepted it, he would now at this very time have placed an Immortal and Splendid Crown of Heavenly Bliss and Matchless Glory upon my Head with his own Almighty Hand: But wo, and alas, I like a wilful, foolish, and desperate wretch neglected this great Salvation, forsook my own Mercy, and so judged my self unworthy of Eternal Life, and like a Cruel and Bloody Butcher to my own Soul, I have Inhumanely Murthered and Destroyed my self; and therefore happy were I now, if I could Intreat some Rock to fall on me, or perswade some vast and mighty Mountain to cover me, under the Ruines whereof I might ly everlastingly hid from the Face of him that sits on the Throne, and from the Wrath of the Lamb; Oh that I might now be turned into the Meanest, and Basest, and most Despicable Beast, might be changed into a Bird, a Stone, or a Tree, or any other thing how Contemptible soever: Oh that I might by all my Supplications and Tears obtain the favour only to Evaporate into Air, or be quite Annihilated, and put into the same state wherein I was before ever I had any Being; I should now account my self Blessed and Happy that ever I was Born, if I could now be unborn; Ah that my Soul might now become Mortal, that I might die in Hell, and not weker Eternally in those Fiery Torments to which I am now to be Damned by a Just, and Everlasting, and an Irreversible Sentence; which Torments are too excessive and Intollerable that I am not able to abide them, and yet so certain and Infallible, that there is no possibility for me

to avoid them: I might indeed in the Day of my Gracious Visitation have escaped them, but now I must lie down in Sorrow, and Eat the Fruit of my own doings; But all thy Lamentings and Complainings, thy Bewailing and Mourning thy self, nor all thy Supplications and Tears, thy Crys, nor thy Prayers will then avail thee any thing; thy Punishment shall then be proportionate to thy Crime now; thou now refusest to hear the Charming Invitations, and the Melting Intreaties of the Blessed Jesus, and then he will refuse to hear thine; thou now hardenest thy Heart against him, he will then harden his against thee; thou art now deaf to the Calls of the Gospel, and the Offers of Grace and Salvation, for which the very Rocks thou callest on, and the Mountains whose help and assistance thou vainly implores to fall on thee, and hide thee from the dreadful Face of the Judge, and the Penetration of his Fierce and Terrible Eyes, shall then tacitely flout and upbraid thee for thy folly and madness therein, by standing deaf to all thy Complaints, and letting thee Beg, Intreat, and Implore their help in vain and to no purpose, and after all thy reluctancy and unwillingness thou shalt be compelled to stand before the Flaming Judgment Seat, and then, and there at that most impartial, strictest, and last Tribunal give an exact account of every Act of thy Life and Word of thy Mouth, every thought of thy Heart and glance of thy Eye, and all the Brutish and Impure Abominations of thy Filthy Heart, all thy Secret Sins and Closet Villanies, which no Eye ever saw, but that which is ten thousand

times

times brighter than the Sun, shal then be disclosed and laid open to the view of all the innumerable Inhabitants of Heaven, Earth, and Hell, to thy unspeakable and everlasting shame; thou knowest thy self to be secretly Guilty of many hateful and abhorred Crimes which thou wouldest not should be discoverd for the whole World, or known to any but thy self or it may be to two or three of those filthy and prophane Wretches, who are thy accursed Companions and Partners therein; but assure thy self, that at that Day all shall be discovered, and thou shalt be display'd and laid out in thy Colours to the Face of Heaven and Earth to thine Eternal Confusion. In what a woful case thinkest thou will thy heavy Heart then be, what amazing Terrors and desperate Rage and Despair will then tear and rend it, if it were possible, into ten thousand pieces? Ah, how will thy Spirits Faint, and thy Heart Sink within thee? How will thy Flesh tremble, and thy Head shake, when thou shalt hear the unalterable and irreversible Sentence pronounced upon thee; *depart ye Cursed into everlasting Fire, prepared for the Devil and his Angels*; every Word whereof breathes out Fire and Brimstone, Vengeance, and Misery, and every Syllable bites deeper, and terrifies more than ten thousand Scorpions Stings. The very departing from the Glorious Presence of him who is Life it self, were Hell enough; but thou shalt go with a Curse, and not only so, but thou must go into Fire, and that Fire must be Eternal and Everlasting too, fed continually with Infinite Rivers of Brimstone, and keept in

perpetual Flame and Fiercenes by the unquenchable Wrath of the juſtly Inraged God to all Eternity.

And if the very Pronouncing this Sentence be ſo amazing and dreadful; Oh, how will thine Heart-ſtrings crack, and thine Eyes burſt with Tears, when thou ſhalt behold this killing Sentence, puting into Execution, and ſeeſt the Devils Actually laying Hands on thee, and draging thee from the preſence of the Judge into that Infernal Priſon which is to be thine Eternal abode, and where all thy Imployments ſhall be weeping and wailling and gnaſhing of Teeth!

Now I could perceive that this Diſcourſe ſtartled and terrified him more than any he had formerly heard, and that which helped to increaſe it, was his fancying that he felt the Ground ſink, and the Earth whereon he ſtood fall from under him, when turning haſtily to ſee what the Matter was, he thought he ſaw the Bottomleſs Pit opening and extending it ſelf to receive and ſwallow him up; with the fright and amazement whereof he ſuddenly gave a very great ſtart and ran for his Life, and as he ran, he look-often behind him, as if he apprehended himſelf ſtill in danger, and was afraid the Hand of Juſtice was purſuing him to throw him down in that dreadful place, but being got a pretty way from the place, he made a ſtand, and looking back to ſee and admire the dreadfulneſs of the danger he had eſcaped, and adore that Divine Goodneſs which had ſent him ſo many Warnings of Perſwaſions to flee from it. And now he began to conſider with himſelf what he ſhould do,

and

and whither he ſhould repair for ſafety. The City of *Refuge*, to which he had been directed, he ſaw lay up the Hill of *Self dinial*, a Hill very hard and difficult to be climbed up to, and ſeeing there were ſeveral Refuges nearer at hand, and eaſier to come at, and with all as much or more frequented than the other, *viz.* The Mountains of *Confeſſion*, *Prayer*, *Amendment of Life*, *Holy Duties and Ordinances*, with divers more, which are all Situated thereabouts, he preſently fled thither, and took Sanctuary in them, but notwithſtanding innumerable others whom he had found there, were altogether in Peace, and injoyed a perfect quietneſs in their Spirits, being abſolutely free from any fears or apprehenſions of the Burning Lake, yet he could find no ſuch ſafety and ſecurity as others fancied they did, and he expected he ſhould have found there; but they all cried out to him, Salvation is not in us, nor is Peace with God, or ſafety from his Wrath and Indignation within our borders, and therefore unleſs you intend to go through a by way to *Tophet*, and Periſh as certainly as if thou had never let a ſtep, or moved a foot towards Paradiſe, look beyond us, and flee to the only Refuge that can ſecure you from the Avenger of Blood, who is ſtill in purſuit of thee, and will certainly and ſuddenly overtake thee if thou ſtayeſt here; Oh therefore be adviſed before he lay hold of thee, and Sheath the Sword of Juſtice in thy Bowels. You may well imagine that the hearing thoſe terrible, unpleaſing, and unexpected Lectures, where he expected to find nothing but Peace and Tranquallity, and a per-

perual safety from that Desolation and Wo which he found himself notwithstanding still subject to, and was threatned and denounced against him with as much terror and fierceness as ever, filled his very Soul with trouble and grief, and almost overwhelmed his Spirits with sorrow; the Arrows of the Almighty stuck fast within him, and the Poison thereof had almost drank up his Spirits, all which brought him into such inconceivable and inexpressible perplexities, that I can far better conceive of them my self, than I can relate them to you; the truth is, the poor Man knew not what to do, being almost at his Wits Ends, and upon the very Brink and Border of Despair; whereupon I saw him rouse himself, and fall more roundly to Work, with Prayer and fasting, keeping the Sabbath, and hearing of Sermons, frequenting of Lectures and Christian Conferences, and like the Marriners in a Storm, and ready to Perish, he cast away and abandoned many of those things which hitherto had been pleasant and delightful, but now he found them to be burdensome and dangerous to him: notwithstanding all which, no Peace, Comfort, or Consolation could he obtain; for although he followed hard after them, they fled so fast from him, that he could not possibly overtake them, whereupon he began to expostulate with himself after this manner: Unhappy Man that I am, while I remained in my Course of Sin and Wickedness, I could not be at quiet for *Conscience*, who harrased me continually to leave my dancing about the Pit, which was as he affirmed (and as I am apt to believe)

Bottom.

Bottomless, and now I have complyed with his Advice, I cannot as yet obtain any Peace in my Soul; what can possibly be the reason or occasion thereof? I wish I have not mistaken the Way which I was directed to take, and am got into some other Path which leads not to *Celestial Paradice*, but to some other Place, but I certainly think it cannot be so, for I remember that I have always been told by those who have been well acquainted with the Way, and are appointed by the King of the Country to be Guides to those who Travel thither, that Praying, Hearing the Word, and other such like Holy Exercises wherein I now Employ my self, lead directly towards Paradise, and yet my Heart misgives me that this cannot be the Way, because I remember also that they used to describe the Ways of Paradise to be Ways of Pleasantness, and all the Paths therein to be Paths of Peace; But to the Trouble and disquiet of my Soul, I can find no such thing by those ways wherein I now am: And then directing himself to the Eternal, *he said*,

O Lord rebuke me not in thine Anger, neither chasten me in thy hot displeasure, for thine Arrows stick fast in me, and thy Hand presseth me sore; their is no soundness in my Flesh because of thine Anger, neither is there any rest in my Bones because of my Sin, for thou hast brought all mine iniquities upon my Head as a heavy burden, they are too heavy for me to bear; my wounds stink and are corrupt because of my Foolishness, I am troubled, I am bowed down greatly, I go Mourning all the day long, my Loins are filled with a loathsome Disease,

and there is no ſoundneſs in my Fleſh; I feeble and ſore broken, I have roared by reaſon of the diſquietneſs of my Soul; but thou O Lord, knoweſt all my deſired, and my groanings are not hid from thee; my Heart panteth, and my Strength faileth me, as for the light of my Eyes alſo it is gone from me, I am ready to halt, and my ſorrow is ever before me, wherefore I will declare my Iniquities and be ſorry for my Sin, and I will hope in thy Mercy, O Lord, the ſorrows of Hell hath compaſſed me about, and the floods of deſolation make me afraid; the ſorrows of Hell hath inviorned me, and the ſnares of Death prevented me; but in my diſtreſs I will call upon thee, O Lord, and cry unto thee, O God, thou God of my Salvation, to whom alone is all my deſire, and in whom alone is all my relief and ſuccour; direct me, O God, my ſtrength, guide me into the way of Holineſs, and lead me into the Path wherein thou wouldeſt have me to walk: I am feeble do thou uphold me; my Feet are ready to ſlip, but do thou eſtabliſh me, for thou, O Lord, art my Rock upon which I lean and ſtay my ſelf, thou art my Strength and my Redeemer: I am O Lord, like a weaned Child, backward and unskilful to tread in theſe Paths which are altogether new and unuſual to me, but do thou graciouſly condeſcend according to thy promiſe, to lead me by the Hand, and teach me to go; Oh leave me not until thou haſt conducted me into the way of Life, which leads to the Heavenly Paradiſe: and leſt there ſhould be any thing in me that may peradventure occaſion my falling ſhort of that bleſſed place, do thou enter into me, and ſearch my Heart and try my Reins, O God, and if thou findeſt any evil way in me, purge it away

way with the Blood of thy Son, and guide me into the way everlasting. After this, I saw that he was some what more chearful than before, but it lasted not long, for as he afterwards told one of his Friends in my hearing, he had something within him which continually cry'd unto him, Away Man and flee for thy Life for thou art not yet safe from the Avenger, who is yet in pursuit after thee, and if thou escape not quickly, he will certainly lay hold on thee, and thou shalt Perish as surely and much more fatally than if thou hadst never made any one step towards an escape; which did terrifie him exceedingly, and made him roar out, and cry for help to him, who has stiled himself the God of help, and promised to be a present help in time of trouble, saying. *In the day of trouble call upon me and I will deliver thee, so shalt thou glorifie me: Cast thy Burden upon the Lord and he shall sustain thee; commit thy way unto the Lord, and he shall direct thy Paths! Trust thou in him, and rely on him only, and he also will bring it to pass.* Here *Conscience* interrupted him somewhat abruptly, and said, I cannot but wonder at thy desperate madness and folly, in that thou still abusest the Divine Patience, and by continuing in thy Obstinacy, darest the Almighty to do his worst, fancying to thy self, that thou hast by thy Repentings and thy Tears, thy Fastings and thy Prayers, and a little forced partial and imperfect amendment, stopped all his proceedings against thee, and so tied up his Hands that he cannot hurt thee, when, alas! thou art still in the High Way to Ruine; thou now endeavour-

eſt to ſet thy ſelf to keep the Law, but I muſt ſtill pronounce thee Accurſed, becauſe thou continueſt not in all things written in the Book of the Law to do them, nor indeed art thou able to do ſo; but admit thou were, yet that will not make ſatisfaction to Juſtice for the wrong; thou haſt already done it, the keeping the Law now, will not compenſate, or atone for thy former Breaches of it; nor muſt thou expect to put God off with good Words, or fair Promiſes, plauſible Pretences, and faint Reſolutions; nor will he admit that thou ſhouldeſt have any other Saviour than his Son, nor that thou joyn any thing with him, for he will have the whole Honour of ſaving thee, or elſe he will leave thee ſtill to Periſh in thy Sins. At this I could perceive him to be exceedingly troubled and terrified, which was much increaſed by his eſpying the Avenger Marching againſt him, Cloathed with Vengeance, and Armed with Fury, Brandiſhing a Flaming Sword in his Al conquering Hand; wherefore he ſuddenly cried out to Heaven for help, looking every way, as if he would run, but knew not whither, for he could diſcover no place which promiſed him more ſecurity than that wherein he then was, and ſeeing the Avenger was then almoſt got up to him, and ready to lay hold of him, he fainted and even deſpaired of eſcaping; but juſt as he was in the very depth of extreameſt danger, I looked to ſee what would become of the poor thing, and loe ſuddenly one ſtept to him, and with a briſk and chearful Voice, cried to him, Oh Sir, why ly you here and periſh within view of the remedy.

you

you have but a little way further to the City of *Refuge*, where the Son of the Blessed stands waiting for you, and ready to receive you, if you will but go to him. This welcome and unexpected Message in the very Minut of the lowest extremity strangely revived his desponding Soul, and made so great and sudden an alteration in him, that I can compare it to nothing so well as to the Prophets Vision of dry Bones, for as one dead he revived, and his Spirits came into him again; when looking up upon him, he cried, Sir, that which you say hath a little revived my Spirits, and I find a strange kind of sweetness and delight therein, but pray whereabouts stands this City of *Refuge* which you spake of, I have heard much of it, and have been advised to repair thither, as the only place where I could be safe; and to tell you the truth, I did think I had been got into it; and although Mr. *Conscience* and several others indeavoured to convince me of it yet I could not be perswaded; but now I seek by woful experience, that I am more than a Mile short of it, and in as much danger of perishing as before I came hither; Why, *said the Gentleman*, it stands a little further there right before you in that middle Path between that wherein you now are, and that from which you lately came; whereupon he looked that Way with great eagerness, but could not discover it. I have, *said the Gentleman*, a Box of Eye Salve which I received from our Lord himself, wherewith if you please I will Anoint your Eyes to make you see the more clearly. Ah, with all my Heart, Sir, *said he*; And when he had so done

done, he bid him look towards the place which he pointed to. Do you not see, *said he*, a little Narrow Ruged Path that goes up there? Yes, *said he*, I can see it now, although before I could not discern it so well: Why, that Path is called by divers Names, but they all signifie the same thing; some call it by the Name, *Repent and be Converted that your Sins may be blotted out, when the time of refreshing shall come from the presence of the Lord*; others called by the Name, *Believe and ye shall be saved*; with many more, as, *Turn and Live*; *the way of Righteousness*, and *the way of Peace*; *the Heavenly Path*, &c. Now therefore do you look streight through it, and you will see a very small and narrow Gate, that Gate goes directly to the City of *Refuge*; the Man could not see it at first, but having fixed his Eyes very steadily, and looked earnestly for some time, he espied it, which I could perceive by his Countenance, and the Joy he discovered therear, to be the Pleasantest and most Blessed sight that ever his Eyes saw; for there he beheld the Glorious Sun of Righteousness begin to arise upon him, with healing under his Wings, discovering the Son of the Blessed to stand there with extended Arms and a smiling Countenance, Clothed with Goodness and Love, and droping Mercy and Pardon from his Divine Lips, ready to receive and embrace him, and calling to him, O poor Soul, who art weary and heavy laden, come unto me and I will give thee rest and ease; this sight presently convinced him that he was yet realy far short of the City of *Refuge*, cured him of all his unwillingness to go further than

those

those Mountains where he then was, and effectually removed all that awkwardness which was upon his Soul, and set his feet at Liberty to walk towards this place of safety: Upon which I saw him presently throw away several of those things he had about him, Gird up his Loins, and run towards it, and being arrived there, attempted to enter; but could not; for by reason of the straitness of the Gate, he could not possibly croud in, by reason of many things he had yet about him which never pass that Gate, and are of such a Nature, that any person who has any of them about him, cannot enter there, nor go through it to *Celestial Paradise*, neither is there any other way to go to it than through that Gate: He attempted to enter divers times but all in vain, until looking behind him, he saw the Avenger just at his Heels, ready to lay hold on him, and Shearh his destroying Sword in his Gaily Bowels: whereupon he gave a very great start threw off those things which impeded his getting in at the Gate, striping himself of his very Garments, which were all torn, raged, and defiled, so that they were not capable of covering the shame of his Nakedness, and he appeared a very filthy and loathsome kind of Creature while he had them on; being thus stript, he entred resolutely into the Gate, striving with all his might to go through it and finding much difficulty in the Passage, the Gentleman, who had shewn him the Gate, whose Name I think was *Faith*, and was a Stranger to the Man till that time when he shewed him the Gate, and directed him the Way to it, help him to lay hold of

a certain Poſt placed there on purpoſe for the help and ſtay of all thoſe who paſs the Gate; the Name of it is, *Him that cometh unto me, I will in no wiſe caſt out*: And I ſaw as he paſſed through the Gate, he received new Garments, wherewith being arrayed he ſeemed like another Man, appearing much more Beautiful and Comely than before; But that which appeared to me to be moſt admirable and ſtrange, I beheld while his Heart was taken out, and another which was a new one put into him, which although the Prince of *Darkneſs* ſuppoſed to have been done before, when the Man firſt began to think of forſaking his Service, and turning out of the broad way, yet it was not really changed and renovated until this very Moment: The Old Heart which was taken out of him was a perfect Stone, as ſolid as a Rock, and as hard as the nether Millſtone; But the New Heart, was a Heart of Fleſh being tender, ſoft, and pliable, and thereby fit to receive the ſacred Impreſſions of the Divine Will, and made capable of receiving and retaining the Image of our ſweet Redeemer, which I then ſaw the Eternal ſtamp upon it with his own Almighty Hand. And I ſaw him as ſoon as he was got through the Gate, bow himſelf down to the Earth, and Worſhip the Son of the Bleſſed, and lying proſtrate on the Ground before him, he ſaid as follows;

Almighty and Eternal God; thou King of Kings, and Prince of Peace, whoſe Greatneſs and Power is Infinite; whoſe Glory and Majeſty is Incomprehenſible; whoſe Goodneſs and Mercy is unconceivable; upon thy frequent and often

ten reiterated gracious Invitations to come unto thee, and thereby be at once secured from everlasting Ruine and Misery, and Intituled to, and assured of Eternal Salvation and Happiness, I am now come in according to thy Command, and in the most humble manner imaginable, prostrating my self before thy Footstool; I acknowledge my self by Nature to be a most Wicked, Filthy, Polluted, and Undone Wretch, being born a Stranger, an Enemy, and a Traytor to thee, and by that Original Guilt which I contracted in the very Womb inclined to do Wickedly, and Sin against thee, as naturally as Fire produces heat, or the Sparks fly upwards; and that I was therefore bound over by a most Just (and otherwise than by thy Merits Irrefible) Sentence, to Eternal Damnation, and I found by woful experience, that I, as Naturally tended to, and as freely moved towards the Burning Lake, as the Stone doth towards its Center, having moreover by my Wicked course and conversation continued my Rebellions against thee, and thereby rendred my self ten thousand fold more the Child of Hell, having by rushing into Sinful Courses and Working Wickedness with both Hands greedily heaped up unto my self Wrath against the Day of Wrath; and as if all these Offences were not enough, I have committed a far greater, by Sinning against the Remedy, and refusing tenders of Grace and Mercy, Pardon and Reconciliation, which thou wert pleased to make me prepostorously resolving rather to be a sordid Slave to my own Lusts and Corruptions, a miserable Vassal to the Prince of *Darkness*, an

Heir

Heir of everlasting Misery, and an Eternal Companion for the Damned, then admit to be made free indeed, a Son of the Eternal, an Heir of the Heavenly Glory, and an everlasting Associate with an innumerable Company of Angels and Glorified Saints, that Blessed Assembly and Church of the First-Born which are written in Heaven, basely and bitterly opposing thy Blessed Kingdom, indeavouring to hinder the promoting thy Interest, the Purity, Spirituality, and Holy Precisenes whereof I abhorred and detested, as quite contrary to my Vile, Base, Carnal Heart, and those Sensual Pleasures and Worldly Contentments into which I had most desperately cast my self, cruely Persecuting all thy Embassadours, and trampled under Foot the Blood of the Covenant, which should have Sanctified and Saved me: Notwithstanding all which, such is thy astonishing Grace and Goodness, so unparallel'd thy Love, that thou still declarest thy self willing to become my Saviour and Redeemer, appease the Anger, and satisfie the Fury of the Eternal against me, and reconcile me to him, if I would but give my consent thereunto; wherefore I call Heaven and Earth to record, and conjure all the Creatures therein to Witness this Day, that I do here with all the Powers of my Heart give my full and free consent to the same, accepting of thee as the only New and Living way, whereby I can possibly obtain access to the Father, and upon the bended knees of my Soul, I do here freely and willingly give up, and joyn my self to thee in a

Marriage

Marriage Covenant, the Obligation whereof shall be perpetually unalterable.

Wherefore, O thou Anointed of the Father; I now come to thee a Hungry, Distressed, Thirsty Soul; a Poor, Wretched, Miserable, Blind, and Naked Creature, a most Filthy, Loathsome, and Polluted Wretch, a Guilty, and Condemned Traytor, unfit for the meanest Office in thine House, and unworthy to wash the Feet of the very lowest of thy Servants, and therefore Infinitely more unworthy and unfit to be Solemnly Contracted, and Married to the Majesty of Heaven and Earth: But yet since such is thy unparallel'd Love, and unmerited Goodness, that thou wilt have it so, I do here with all possible Veneration, and with the firm and settled Resolution of my Heart, accept thee to the utmost of my Power, freely consenting to, and acquiescing in the admirable Contrivance of Divine Wisdom to save me by thy Righteousness and Merit, and take thee for my Head and Husband, my Hope and my Hapiness, my Portion and my Shield; and I do declare my self freely content to take thee for better for worse, for Richer and for Poorer; for all times and Conditions whatsoever, promising both in Prosperity and Adversity to Love, Honour, and Obey thee before all others, and that to the very Death: I accept of, and Imbrace thee in all thine Offices; I disown my own Merit, and freely declare my self empty of all manner of worthiness, and do here avow thee to be the LORD my Righteousness: I do renounce my own Wisdon, and do here take thee for my only Guide: I renounce my own

Will

Will, and do here take thy Will for my Law, and the only Rule of my Faith and Life.

And since I am perfectly satisfied, that suffering is the way of Reigning, the Cross the way to the Crown, and that I must through manifold Tribulations inherit the Kindom; I do here oblige my self by this Covenant to take my Lot as it falls, and resolve by the Assistance of Divine Grace to run all manner of hazzards with thee, verily supposing and assuring my self, that neither Life nor Death, nor any Affliction or trouble whatsoever, shall ever be able to part between thee and me.

And because thou hast graciously given me thy Holy Laws and the Commands of the Gospel as the *Peaceful Way* and *Pleasant* and Delightful Path, in and through which, I must by thy Assistance walk to thy Kingdom; I do here willingly submit my Neck to thy Yoke, and acknowledge all thy Laws to be Holy, Just, and Good; I do Solemnly take them as a considerable part of my Happiness, and the Rule of my Thoughts, my Words, and my Actions; promising, that although thou knowest, and I find by dreadful Experience, that my Flesh will Contradict and Rebel, yet I will indeavour to order my whole life according to thy direction therein, and will not knowingly allow my self in the neglect of any thing which is my Duty.

Only in regard, that through the frailty of my Flesh I am subject to many fallings; I humbly presume to protest before thee, that unallowed miscarriages, contrary to the settled bent and inclination of my Heart, shall not annul this Covenant,

nant, which I am the more bold to assert; because thou thy self hast promised and assured me that it shall be so.

And now my sweet Redeemer, thou who penetratest into the Heart, and hast all things open and naked before thee, knowest that I make this Solemn Contract of accepting and imbracing of thee, and dedicating and giving up my self to thee freely without hesitation, fully without reservation, and sincerity without Hypocrisie, to the best of my knowledge; humbly imploring, that if thou espiest any kind of flaw or falshood herein, thou wouldest discover it to me, and help me to do it with more uprightness and sincerity?

And now, Glory, and Honour; Adoration, and Praise be ascribed by my Soul, to the great Creator and Conserver of all things, whom I shall be bold from this Day forward to look upon as my God and Father, and shall account it my Happiness as well as my Duty, that I may sweeten my Pilgrimage through the Wilderness of this World, by Contemplating the admirable Effects of thy Infinite Wisdom and Love, in finding out such a way for the recovery of undone Sinners: And Glory be to thee, O thou Compassionate and Indulgent Mediator, who hast loved me, and washed me from my sins in thine own Blood, and art now become my Saviour and Redeemer: And Glory, Adoration, and Praise be given likewise unto thee, O thou Eternal Spirit, who hast by thy Powerful and Gracious Operations apply'd to me the Precious Merits of my Sweet Redeemer, and by the Finger of thine Almighty

Power

Power Effectually Changed and Converted my Soul from the World to God, from self to Christ, and from a Course of Sin to the Practice of Holiness.

And now, O thou Infinite, Eternal, and All-sufficient JEHOVAH, the Lord God Omnipotent, Father, Son, and Spirit, who art a Fountain of Mercy and Pardon, and an Ocean of Goodness and Love: Thou art now become my Covenant Friend, and hast through thy wonderful Grace and Goodness permitted me to become thy Covenant Servant, *Amen, Amen*: And let the Contract which I have this day made on Earth, be Ratified by thee in Heaven.

As soon as he had thus expressed himself, I saw him pluck a Paper out of his Bosom, wherein I supposed the Substance of what he had said was written, and having opened it, he spread it before the Son of the Blessed, Subscribed his Name to it, and then presented it as his Act and Deed to him, who received it with such a readiness and Complacency, that plainly declared the greatness of that delight he took therein; and stretching forth his Hand, he lifted him up from the Earth, and Imbraced him with the greatest love and tenderness imaginable, spake Comfortably unto him, kist him, and promised to love him with an Everlasting Love, which is better than Life it self, assuring him likewise that he would present him before his Father without spot and blameless in love; and that he would send him a perpetual supply of all things necessary for his Pilgrimage, at the end whereof he would receive him into the Eternal Mansions of

Bli

Bliſs, and place a Crown of Glory upon his Head: And as for your Old Companions, *ſaid he*, who would not that I ſhould Reign over you, I will now ſlay them before me: Now therefore Gird upon the Loins of thy Mind, watch and be ſober, and hope to the end; run without wearineſs and walk without fainting; *be thou faithful to the death, and then I will give thee a Crown of Life*: I will likewiſe write your Name in the Book of Life; and therefore tell me, *ſaid he*, what is your Name. Ah Lord, ſaid the Man, my Name is ſo bad, wretched, and ſcandalous, that I am aſhamed to tell it. I would, *ſaid he*, have you be aſhamed of it, and never own it more; but yet you muſt tell it me, for I intend to change it, and give you a New Name, a precious and an honourable Name, for I will give you in my Houſe, and within my Walls a Place, and a Name far better than that of Sons and Daughters; I will give you an everlaſting Name which ſhall not be cut off. Lord, *ſaid the Man*, thou knoweſt that I have always hitherto been known by the Name of *Reprobate*. It is true, *ſaid he*, but thou ſhalt be called ſo no more, but *Believer* ſhall be now thy Name, by which Name I will enter thee in the Book of Life: And I will give thee a White Stone with this New Name inclоſed in it, which ſhall not be ſo legible and eaſy to be read by any other Perſon as thy ſelf, who receiveſt it; and that thou mayeſt have Life, and have it more abundantly, thou ſhalt receive of my ſufficiency, have Grace for Grace: I will give thee to eat of the Tree of Life which is in the midſt of the Paradiſe of God, whereby thou ſhalt

shall be put out of all possibility of being hurt by the Second Death: I will feed thee with the Food of Angels, and give thee hidden Manna to eat; I will shut the Door of Hell against thee, so that no Man shall be able to open it, and open the Gate of Heaven to thee, so that no man shall be able to shut it against thee; and when thou art cast out of the Synagogue, by those who call themselves *Believers*, and are not, and art by them Excommunicated and delivered over to the Prince of *Darkness*, with an express Command to him to take thee, and when he will not (or rather cannot, for because I give unto you Eternal Life, you shall never perish, nor shall Men or Devils, Earth or Hell pluck you out of my Hands; my Father which gave you to me is greater than all, and no Man is able to pluck you out of my Father's Hand: *I and my Father are one*; and as such we ingage our selves for thy Defence) then it may be the Goal shall; but if so, yet be not dismayed, for I ingage to make that and all things else to Work together for thy good; and assure thy self, that although those things may not at present be pleasant but grievous, yet they shall afterwards appear to have in the Bowels of them the peaceable Fruits of Righteousness; and if thou wilt take care to keep the Word of my Patience, I also will ingage to keep thee from the hour of Temptation which shall come upon all the World, to try them that dwell upon the Earth, and when thou hast overcome, *I* will make thee a Pillar in the Temple of my God, and thou shalt go no more out, and I will write upon thee the Name of

my God, and the Name of the City of my God, which is the *New Jerusalem* that cometh down out of Heaven from my God, and I will write upon thee my New Name; and *I* will Grant that thou shalt sit down with me on my Throne, even as I also overcame and am set down with my Father on his Throne; in the mean time I will be your Mediator to my Father, and when the Accuser of the Brethren shall bring any Accusation against you into the Court of Heaven, I will be your Advocate, I will appear for you, and plead my Merits in Bar of any punishment he shall Imprecate against you for the same. I am and will be your High Priest, and I have already offered up my self to the Father as an Acceptable and a Propitiatory Sacrifice for you, whereby I became at once your Sacrifice and your Altar whereon you Sacrifice was Offered; so will I now perform the other part of my High-Priesthood, and I will Intercede for you to my Father, and my Intercession will be prevalent enough, and sufficient for thee, and I will thereby procure thee whatsoever thy Heart desires, for the Father can deny me nothing: In fine, my Merit and my Fulness, and all that I am and have, shall be thine; and whatsoever I am to my self, that I will be to thee. Now therefore be of good Courage, go on thy Pilgrimage with an Holy Resolution to be Faithful, and cleave to the Lord with full purpose of Heart all the Days of thy Life; thou wilt meet indeed with abundance of Enemies, and innumerable Discouragements; but fear thou none of these things, for God shall be thy Leader, and the Strong God thy

Captain; he ſhall teach thy Hand to fight, and thy Fingers to War; nay he ſhall fight all thy Battels for thee, give thee Victory over all thine Enemies, and make thee more than a Conqueror over the Powers of Darkneſs, and all the reſt of thy Adverſaries, both within and without thee. Wiſdom it ſelf ſhall be thy Guide, Almighty Strength thy Support, and Infinite Goodneſs thy Reward at the period of thy Pilgrimage, when thou ſhalt receive from me the end of thy Faith, the Salvation of thy Soul.

And then taking him by the Hand, he led him to his *Store-Houſe*, the *Sacred Armory*, where he hath always in readineſs all kinds of Armour and Arms, admirably Deſigned and fitted for the Spiritual Warfare; and from thence he furniſhed him with a Sword, a Shield, a Helmet, a Breſt-plate, and Sandals, together with a well contriv'd Engine of ſuch mighty force and efficacy, that with it he afterwards did wonders, and ſo did ſome of thoſe who had formerly made uſe of it, for they did by it ſhut and open Heaven, Battered down the Walls of Cities, Conquered their Conquerours, and put their inſulting and Victorious Enemies to flight; for of ſuch force and prevalency it is, that in leſs than a Minute, it is able to bring into our aſſiſtance ſo many Auxilliary Forces, as may be able to defend us againſt, and inable us to Conquer more than 10000 times 10000 Enemies; which occaſioned a certain Queen, who was a Soveraign Princeſs to ſay, that ſhe was more afraid of the Prayers of a certain Pilgrim, who was her Subject, than of many Regiments of Armed Men; and yet this Engine, as mighty as it is, is no bigger than

Man may carry always about him, which is somewhat signified by its Names, which I was told, are two, *Pray always, and with all manner of Prayer*: I was told likewise, that those who have it not are liable to all manner of danger and misery, and have not any manner of defence against it; nay it hath a Voice too, and imprecates Ruine and Misery upon all those that have it not, for I my self heard it often call out to Heaven, saying, *Lord pour out thy fury upon the Heathen that know thee not, and the Families who call not on thy Name:* But seing that all those Pieces of Armour were design'd for Front Pieces, and that he received none for the defence of his Back-parts, he humbly inquired the reason thereof, and was told, that it was because the Nature of the War wherein you are to ingage, is such, that you must stand fast, fight manfully, and resist to the very death and spilling your Blood, rather than yield or flee; and therefore bear it always in your Thoughts, and let it be written in your Memory, that if ever you turn your Back, you thereby lay your self open to be Mortally wounded by your Infernal Adversary, having no Armour given you to defend those parts. Then said he, Lord, is there no Case wherein I may turn my Back and flee? Yes, replyd he that is fairer than the Children of Men, in some extraordinary Cases it will be both your duty and your safety too, to flee; as when the Sin you are tempted to commit hath such a likeness to, interest in, and Correspondency with your Flesh, and the very Complexion of your Nature, that the very standing to contend with

it may prove your overthrow, and the very yielding to fight only, lay a ſure foundation for its obtaining the Victory; the Weapon wherewith thou intendeſt to wound it, may ſtab thy ſelf, and thoſe very thoughts and conſiderations wherewith thou intendeſt to choak and ſtrangle it, prove Cordials to revive and ſtrenthen it, adding more Fewel to the Fire, and proving like Oyl to increaſe thoſe Flames which burn with too much vehemency and violence already, *I ſay*, in thoſe caſes you muſt flee, and you have a Paragraph in the Sacred Statute-Book to Warrant your ſo doing, *viz, flee alſo youthful luſts.*

Being thus Harneſſed, the Son of the Bleſſed, Bleſſed him, and ſent him away; and I ſaw him go forward in his Pilgrimage with abundance of Chearfulneſs and Agility; and as he walked in the Narrow Way, he thus diſcourſed to himſelf; Oh, how Beautiful and Comely is my Beloved? His Aſpect was ſweet, and his Countenance was pleaſant, he was arrled with Flames of Love, and filled with Bowels of Compaſſion; in his Right Hand he had plenteous Redemption, and in his Left-Hand multiplied Pardons: methinks I could ſee his Sacred Breaſt ſwelled with Mercy and Love, and by their pantings, diſcovering themſelves uneaſiy, and even in Pain until they were eaſed by the ſucking of my Hungry and my Thirſty Soul; wherefore wonder, O my Soul, and all the Powers within me, be ye amazed and aſtoniſhed at the greatneſs of the thing, for the Tabernacle of the moſt High is with me, and he will dwell with me; he will be mine, and I ſhall be his; I ſhall be his Son, and he will be my

my Father; be astonished and even ravished with wonder, O my Soul; for the Infinite Breach which Sin had made between God and thee is now made up, the difference Composed, and the Offender received to Mercy; so that God and thou are now reconciled, and have entred into a Covenant of Peace, Heaven and Earth having agreed upon the terms, struck their *Hands*, and Sealed the Indenture: O happy Conclusion! O Blessed Conjunction! If the Stars should condescend to dwell with the Dust, if Fire and Water could be reconciled, or the North and South Poles be brought to meet and mutually imbrace each other, this were much; but yet this Agreement and Conjunction wherewith thou art now Blest is much more wonderful and strange, for the terms of Distance were infinitely greater: Rejoyce therefore, O ye Angels, and shout ye Seraphims; and let all the glorious Inhabitants of the Celestial Mansions prepare an Epithalamium, and stand ready with the Marriage Song, for loe here is a wonder of wonders, the great JEHOVAH hath given himself to a Worm, and the King of Kings hath Contracted a Marriage with his hopeless, helpless Captive, Publickly acknowledging and owning it before the whole World, freely declaring that he is become one with me, and I with him, and that he hath given me the Fulness of Heaven for my Joynture, and the Fatness of the Earth for my Substance, having kept back nothing from me.

And now, O Lord, thou art that God, and that *I AM*, and thy Words they are truth it self; wherefore having made all these Promises to thy

Servant, ſo that thou haſt prevented my very wiſhes, nonpluſt my deſires, and left me nothing to aſk at thy Hands but what thou haſt already freely granted and bequeathed to me, and all that thou haſt left me to do, being to accept and imbrace thy kindneſs, adventure my ſelf upon thy Fidelity, and truſt my whole happineſs both here and hereafter upon theſe thy Promiſes, I only requeſt that the Word which thou haſt ſpoken concerning thy Servant thou wouldeſt eſtabliſh for ever, and do as thou haſt ſaid, that ſo thy Name may be magnified for ever, and the freeneſs of thy Love in the choice of thy Servant be the Matter of my Praiſe and Adoration through the Days of Eternity.

And now adieu vain World, and all the empty and imaginary Pleaſures of Sin, I bid you all an Eternal farewel; nay, I will now tread you under Foot, and trample upon you as the baſeſt Droſs and Dung; the vain Threats of an Inſulting World ſhall no longer terrify me, nor ſhall thy falſe and deceitful Promiſes any more delude or flatter me to fall in Love with a Strumpet, or Adore a Painted Image, to forſake the everlaſting Spring, the overflowing Fountain, and the inexhauſtible Ocean, to drink of thy impure puddles, or attempt to ſatiate my Thirſt at thy broken and empty Ciſterns: And although the Prince of *Darkneſs* dreſs the Harlot in all her Pomp and Bravery, and by Painting and Patching her deformed Face, make her appear to be a Beautiful and Lovely Object, in hope thereby to allure me to fall in love with her, and return to her imbraces again; yet his pains therein

therein ſhall all be loſt, and prove labour in vain, for I bid the defiance, O thou Incorrigible and Implacable Enemy of my Souls Salvation, reſolving in the Divine Strength, that all thy Subtil Wiles, nor thy Tempting Baits ſhall ever be able to prevail with me for the changing my preſent choice, unleſs thou art able (as I am ſure thou art not) to ſhew me ſuch a Crown, and ſuch a Kingdom as the Almighty hath ſettled upon me, or at leaſt give me ſomething which may ballance the loſs of an Infinite and an Al-ſufficient God, who hath now given himſelf to me; but I know you cannot do that neither, and therefore take notice, that I do from this Day forward, and for ever Baniſh you, and all thoſe filthy and deceitful Luſts and Pleaſures which are thy accurſed Companions and Attendants, out of my Heart; get you gone, get you hence, I will have no more to do with you, I have enough in God, in Chriſt, and the Promiſes, to fill and ſatisfie my Soul; theſe have I lodged within my Heart, and there is now no more Room for ſuch Gueſts as you are, nor ſhall you ever again be permitted a peaceable entrance within theſe Doors.

And thus I ſaw him go on rejoycing in the Lord, and triumphing in the happineſs of his preſent Condition, continually looking forwards, and reaching forth his Hand towards the mark of the prize of the high calling of God in Chriſt Jeſus, fixing his Eye always upon the place whither he was going, in the midſt whereof he ſaw the Son of the Bleſſed, the Eternal Darling and Glory of his Father, advanced far above Angels

and all Created Powers, and seated upon a Bright and Glorious Throne, admirably framed of Majesty and Mercy, Justice and Love; and strongly supported by Almighty Strength and Unchangeable Goodness, having on his Sacred Head a Royal and Imperial Crown, the Riches, Splendor, and Glory whereof so far exceeds all expression, that I am no way able to relate it; nay the Tongues of Angels would fail, and the Pen of the most Dexterous and Florid Scribe be nonpluſt, should they attempt the Description thereof; and his Victorious Temples justly encircled and richely bedecked with Wreathes of Victory and Triumph; Angels, and Thrones, and Dominions being Subjected to him, who is the everlasting Heir of all things; and Cloathed from Head to Foot with Garments of unapproachable Light; which made him break forth into an Extasie of Admiration and Joy. And I after heard him, with his Hands and his Eyes lifted up to Heaven, utter these and the like expressions; O my Soul, with how much Shining Glory and Luster doſt thou behold thy Beloved Arryv'd? O how admirable is the Beauty of his Face? How Ravishing are the smiles of his Countenance, and how attractive the Glances of his Eyes? How delightful are the Expressions of his Love to thee, and the Kisses of his Rosey Lips affords thee a sweetness that far exceedeth even life it self. And at other times, when he lay down to Rest and Repose his weary Limbs, tired with the difficulties and hardships of his Journey, he would break out suddenly into Heavenly

venly and Ravishing description of the *Celestial Paradise.*

With what raised Affections and Inflamed Love, would he say, do I review thee, O thou City of God, thou Paradise of Delight, and Region of Peace and Tranquillity, Joy and Happiness, Glory and Honour, Beautify thy Palaces. O, with what breathings and longings of Soul after thee, do I now think of thee, and of those Glorious Inhabitants who dwell within thy Saphir Walls, and whose Holy Feet trace thy Jasper Streets! O how Glorious art thou, O *Jerusalem*! So splendid is thy Brightness, and so redundant thy Glory, that Kings shall come and lay down their Crowns before thee, and account all their Pomp and Glory as Dust in Comparison of thee.

And still as he walked he would keep his Eyes so fixed upon the recompence of Reward, that the Prince of *Darkness* with all his Wiles could not prevail with him to cease viewing of it, nor perswaded him to turn out of the Way towards it: whereat being exceedingly enraged, he alarmed the whole World with the News thereof, telling them that they were like to lose a Companion, and stirring them up against him to Revenge his abandoning their Company, and either bring him back by fraud or force, or else make his Pilgrimage as bitter and unpleasant to him as possible: They presently followed his Counsel, and Earth and Hell uniting together, listed themselves under his Banner, and marching against the poor Pilgrim they Attaqued him all at once, but all in vain, for he made such resistance, and defended himself so well with his

Helmet and Shield, that they were not able to ſtand before him, but fled towards the place from whence they came, and he went forward in his Pilgrimage, and as he went, he Sang,

All Glory, Honour, Laud, and Praiſe,
unto the Lord I'll yield;
For giving me againſt theſe Foes
The Honour of the Field.

But whileſt he was thus rejoycing upon the account of his Victory, they rallied again, and returning upon him ere he was aware, they Charged him with ſo much Reſolution and Fury, that they wounded him in divers places, beat the Sword out of his Hand, and ſo diſabled the Arm which managed the Shield, that it became in a manner uſeleſs to him, In ſomuch that his Spirit began to flag, his Heart fainted, and his hopes were juſt giving up the Ghoſt, and himſelf falling a Victim to their Rage and Malice; when ſuddenly calling to Mind the great things which the Son of the Bleſſed had told him might be effected by the Engine he delivered him, he preſently rouſed up himſelf, as one inſpired with New life, and began to play it upon them, and as ſoon as he began to play, I heard a Voice ſaying to him, Pluck up thy Spirits Man and be of good Courage, for more are they who are with thee, than thoſe which are againſt thee, *my Grace ſhall be ſufficient for thee, and my ſtrength ſhall be made perfect in thy weakneſs*: Whereupon I lifted up mine Eyes, and lo I ſaw an innumerable Company of Horſes and Chariots of Fire round about

about him, and a whole Army on their March from the Eternal to his reſcue; by whoſe Help and Aſſiſtance the Prince of *Darkneſs* and all his Irreligious Rout were put to flight, not one of them being able to ſtand before him; which gave him new occaſion of Rejoycing and Singing Praiſe to him by whoſe Aſſiſtance he was now a Conquerour.

O Lord, ſaid he, *thy Strength and Grace*
I ever will admire,
For by thy ſending me relief
Tho'ſt taught me to aſpire
To love the more; and ſtrive to have
Thine Image ſo impreſt
upon my Soul, that thou mayeſt dwell
For ever in my Breaſt,
until at laſt thou ſhalt Conduct
My Soul to Zion Hill,
Where I for ever ſhall be free
From all the Craft and Skill
Of Earth and Hell, and all their Strength
And Rage, wherewith they fain
would work my fall from God and Chriſt
Into Eternal pain.
Then there for ever I ſhall ſit
In ſafety from all thoſe
Who envy now my happineſs,
And do the ſame oppoſe;
Yea, then my ſelf I will imploy
In nothing but to praiſe,
Exalt and land the Name of him
Who doth me help always.

Methoughts

Methoughts after this Victory he went forward with more speed and swiftness than before, and Travelled so fast, that in a few hours he was got many Miles from the Bottomless Pit towards his Journeys End. Now this way wherein he walked lay exactly between two Walls, which the *Eternal* had placed on each side of it; the Name of that Wall on the Right-hand, was called by the Name of *General Calling*; and the other was named *Particular Calling*, to teach Pilgrims, that neither of them must be neglected by them, and yet intimate to them, that they ought always to give *General Calling* the chief Place, and the upper Hand, although they must not suffer it wholly to justle out the other. In his Travels I saw two Pilgrims overtake him, they both set out after him, but having gotten into the Way, not through the Strait Gate, but through a certain Gap which was in the Right-hand Wall near adjoyning to the Gate, and by that means met with less sensible trouble and opposition from the Prince of *Darkness*: When they came up with *Believer*, they saluted him, telling him they were glad to find any Travellers in that Despised Road, and hoped that since they were so happy to meet in so pleasant a Path, they might keep Company together, and be helpful to each other in their Pilgrimage. *Believer*, you may well imagine, was as glad as they to find others travelling towards Paradise, and was as well pleased likewise to have Company thither, since Experience tells Men, that it is not good for them to be alone; wherefore being exceedingly pleas'd with their Motion, especially

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to hear them talk so sensibly of their Pilgrimage, he answered them, he wished it might, and hoped it would be as they desired, for, *said he*, if any of us after we have entred this Path, and travelled so many Miles herein, should look back and return again to the Broad Way, we shall thereby not only make our selves unfit for, and unworthy of the *Celestial Paradise*, but likewise lift our selves in the number of those whom the Son of the Eternal hath assured us shall have greater Damnation. We acknowledge it, *said one of them*, and O that it may be none of our case, and that we who have Walked together, and Communicated together in the means of Grace and the Sacred Ordinances of the Kingdom, may not after all this be *Eternally* separated, and whilst some of us shall be received with Joy, and welcomed into the Promised Land, others of us should be for ever excluded out of it, and thrust down into a Sea of Wrath. *Amen, Amen*, said *Believer*: Then he inquired of them of what Countrey they were: They Answered, they were born in the Wilderness which lieth below this Hill, and at the end of this Narrow Way wherein we are now Travelling, it is called by some, the *Howling Wilderness*, by other the *Land of Rebbels*, the *Bewitching World*, the *False and Deceitful Paradise*, &c. A Countrey, *said he*, which I know very well, I was born in it my self: I dwelt in it many years, and continued there until Divine Fury had overtaken me, torn me to Pieces, and tumbled me down into the Bottomless Pit, and had not Everlasting Goodness warned me of my Danger, and put it into my Heart to

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go on Pilgrimage as you see. And pray my Good Friends, *said he*, how came you to leave it? Why, to tell you the truth, answered they, as we were Dancing about the Brink of the Pit, we saw divers of our Companions fall in, and moreover one *Boanerges*, *said they*, was sent by the King of Kings, and was Commanded by him to denounce War against us, assuring us, that unless we presently forsook our Evil Courses and Repented, we should all likwise Perish: Whereupon we presently fled for our Lives into this Way, and do resolve to go on Pilgrimage to *Celestial Paradise*. Pray, *said he*, which Way did you come into this Way? I hope you will not be offended at my Inquisitiveness, for I do assure you, it is in Love and Tenderness to your precious and Immortal Souls that I make this Inquiry; for if there be an Error in our Entrance into the Way, it is very improbable we should ever persevere therein, since there is nothing more common, than for those who begin in Hypocrisie to end in Apostacy; but admit that by reason of the prevalency of our fears of *Tophet*, and to pacifie a Bawling, Chiding Conscience, we do make up a shift to keep drudging on to the End of our Lives, yet, if then we are not found to have entred through the strait Gate into this Narrow Way, we shall for that Error in the beginning of our Pilgrimage be denied entrance into the *Celestial Paradise*; and that which is yet much more dreadful (and therefore should induce us to look back and Inquire if our beginning be right, and such as will bear us out at the Tribunal of him whose Eyes are infinitely brighter than the

the Sun; and therefore able to penetrate into, and look through all our Disguises and Specious pretences, so that there will be no deceiving of him) if there be an Error there, and by that means we run our Race and do our Work amiss, we shall never be permitted to return again to mend it; for as the Tree falls so it must lie for ever, without any possibility of removing or exchanging its place. All this we know to be true, *Reply'd they*. and have learned from one of the Disciples of our Lord, that we ought to render a reason of our Faith to every Man who shall make an inquiry into the same, and therefore I am, (and I hope my Brother too) so far from being angry, that I return you Thanks, and am ready to give you a satisfactory account as far as I can. You must know therefore, that being sore frightned by *Boanerges*, we presently repaired this way, we easily ascended the little Hillock, we found a little below the Narrow Way, about the middle of which we met with a very strait Passage, through which with some small difficulty we passed into this Road: Having given him an account of their Country, and the Reason why they left it, and the way whereby they came out of it, he was indifferently well satisfied, that they were sincere and resolved Pilgrims. Only, *said he to himself*, the Eternal granted them an easier passage than I found. But notwithstanding their seeming willingness to render an account how they got into the Way to Paradise, yet they were really unwilling, were glad when the Scrutiny was over, and all the time they walked together, they found one means or other

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to ſhuffle off all further Diſcourſe upon that point, for it appeared a little then, but more afterwards, that although they ſancied the place in the Wall through which they came into that Path was the Strait Gate which leadeth into the way of Life, yet they had many doubtings and miſgivings of Heart, that it was not; but however being unwilling to be at the pains of going ſo far back, and very deſirous to appear at leaſt to other Pilgrims to be real Converts, and to have entred in a Regular Way and Manner into their Pilgrimage, they thought it the beſt way to prevent as much as poſſible its being too much inquired into. As they went along the Road he aſked them what were their Names. My Name, *Reply'd one of them*, is, *Deſire to be Good*, and mine, *ſaid the other*, i.e., *would be Happy*. Very well, *ſaid he*, I wiſh you may both anſwer your Names and ſomewhat more. And thus I ſaw them go forward talking together, until they came to a place where there was a Paſſage through each Wall, the one exactly oppoſite to the other, and each of them lead into a path that lay juſt without the Walls, and ran cloſe by them as far as they could ſee, and both of them repleniſhed with many though different Pleaſures, and yet not ſo much different in themſelves, as they vary in the Tempers and Apprehenſions of thoſe who walk therein. Now when they had looked into thoſe by-paths, the two Pilgrims declared their Opinions to be, that they were made by the Kings Order, as Foot-Paths for the eaſe of Pilgrims, and to make their Pilgrimage the more pleaſant and delightful, and therefore were for walking in them

them, left, *said they*, we be found to put a ſlight upon the Favours the Divine Goodneſs hath hereby offered to us. No; ſaid *Believer*; I dare not, nor would I have you go into them, for they ſeem to me to be By-paths, and I am very ſuſpitious that all By-paths lead out of the Way of Life. Its true, *ſaid they*, they do ſo, but theſe can be By-paths, for you ſee that they run all along by the Walls ſide, ſo that if we find occaſion, we may turn out of them into this Path again at our Pleaſure. I will not, *ſaid he*, and, O do not you venture that; for however they ſeem to run ſo as far as you can ſee, yet who knows how they run farther off, or whither they will lead you in the End; as for the Way wherein we now are, I am ſure that is the right Way, and that Eternal Glory is at the End of it, becauſe the King himſelf ſet me into it, charging me withal, that I ſhould not dare, as I loved my Soul, eſteemed his Favour, or valued Everlaſting Happineſs, to turn out of it either to the Right-hand to the Left, ſo that if you will not be perſwaded to go along with me and be happy, I muſt not, nor I will not be Wheedled and Wiredrawn to go along with you to be Miſerable: Pray remember what you were ſaying when you firſt overtook me, *viz.* How dreadful it will be if any of us who have Conferred, and Prayed, and Walked together, ſhould after all this Miſcarry, and be Eternally Separated and Doomed to Evelaſting Miſery; if it fall out ſo with either of you, you will be forced to remember when it is too late, that you were forewarned thereof by me, Having thus told them

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their Danger, and finding them notwithstanding Obstinate and Head strong in their way, he left them to their own Devices, and went forward on his Journey. Now I saw that when he was gone, the two Pilgrims could not agree which of the Paths they should take, wherefore *Desire to be Good* took the Right-hand Path, and *would be Happy* turned into the other on the Left-hand, which *Believer* (who looked back to see which of the ways they would take) beholding, he said thus to himself; Lord, what a strange Creature is Mankind? how willing is he to be Miserable? How unwilling to be Happy? How easily Wheedled into the Path of Danger; and how hardly perswaded to enter into, or when entred to continue in the Way of Life? And now, O Lord, what is thy Servant, that thou shouldest be so loving and indulgent to me, and bring me into the way of Life, when thou hast left so many others to Perish in the Paths of Death? and be so unwearied in thy care to preserve and keep me therein, when thou permittest so many others to be Wheedled by the Prince of *Darkness*, and a deceitful yielding Heart, foolishly to turn out of it into the Way of Sin and Death again? Lord, let the consideration hereof inflame my Heart with more love to thee, teach me to be more Faithful and Obedient, and lead my Soul to nearer and a more universal Compliance with the Divine Will.

Now methoughts seing the three Pilgrims thus parted, I became strangely concerned thereat, and it created in me an extraordinary desire to know what became of them all, and whither the

the two By-paths led; to which end I would get upon the Walls, sometimes on one Wall, and sometimes on the other, and look after them, yet so as not to lose the sight of my Pilgrim, who continued still in the Narrow Way. And I saw that the Way on the Left-hand which *would be Happy* took, was a Road of so much Business, that the Imploy and Mangement thereof ingrossed so much of his Time, and kept him in such a perpetual hurry, that he not only lost his Way to the *Celestial Paradise*, but he quite forgot also, that there was any such place, or at least wise that ever he had been Travelling towards it, or had any kind of Business there; and at length it brought him into the Broad Way again, where he returned without any Reluctancy or Notice, being not at all concerned thereat: Well, thought I, I may now say of thee, Farewell for ever, for there is now an end of thy Pilgrimage, unless the Eternal, who is the Father of Mercies, should by a Miracle of Mercy revive thy Convictions again. And as for *Desire to be Good*, I saw, that not long after his entrance into the Path, he overtook on whose Name was *Intend well*, who was got over into the Path not long before him, fancying as the other, that now they had nothing to do, but to mind and follow their General Vocation, vainly Imagining that the Eternals commanding them to forsake the World, not suffering themselves to be Carnal, but Spiritually minded, have their Conversation in Heaven, and that they should set their Affections not on the things which are seen, but on the things which are not seen, because the things

which

which are seen are Temporal. but the thing which are not seen are Eternal; I say, they thought that those Commands warranted their so doing: but, as I afterwards learned, they were grosly mistaken therein, and that this mistake was almost as mischievous and as fatal as the other into which *would be Happy* fell: Now I saw them walk together a long time in that Way, every Day frequenting of Sermons, and Lectures, and Christian Conferences, or else keeping of Days of Fasting and Humilliation, in all which they seemed to take a great deal of Delight and Pleasure, and manifested abundance of Heat, Warmth, and Zeal. Well, thought I, I hope better things of these two Pilgrims than I did of the other that took the Left hand Way; but at length I perceived them to be perfectly glutted and clogged with their Injoyments, and by the Constancy of their Attendance thereon, their fervour began to flag, and by degrees they grew exceedingly weary and tired thereof; and afterwards I understood that was the Design of the subtil Serpent, in perswading and drawing them into that Path, that so by being Righteous over much, they might be surfeited with the Duties and Ordinances of Religion, and turn from them with loathing, and thereupon return again to his Service, or at least put them to the trouble of going back again as far as the Strait Gate; in order to their getting into the Way of Life again, and so it fell out in those two Pilgrims, for I saw *Intend well* at length fall into a certain Path which led back again into the Broad Way, and I never heard that there was ever any farther

farther Enquiry made by him after the *Celestial Paradise*. And *Desire to be Good* beginning now to be sensible of the Error he had been Guilty of, in turning out of the Way wherein the King had appointed him to go on Pilgrimage to the *Celestial Paradise*, and being thereupon overwhelmed with narrow, he returned with Grief and Shame to the Strait Gate, whereat *Believer* had entered, which he was not able to pass without much difficulty and Striving, nor was he favoured with those Sweet Soul Affecting, and Heart Ravishing Intimations and Assurances of the Redeemers Love, wherewith *Believer* was blest; nor did the Son of Righteousness arise upon him with so much Brigtness and Splendor as upon the other; but instead thereof, he was forced through a long tract of time to Walk alone in a mournful and disconsolate manner, bitterly exclaiming against his former folly, and ever and anon lamenting the absence, and declaring how vehemently he longed for the presence of the Beloved of his Soul, who did at last graciously Condescend to Visit him with his Salvation, and refresh his Spirits with his loving kindness and his tender Compassions; which have been ever of Old.

And now I think it is time to return to our Pilgrim again, who by this time was got a great way on his Journey, and had joyned him in Company with a great many Pilgrims, who were going likewise the same wey, and intending for the same place with himself, having all of them their Faces set *Sion*-ward. And lo I beheld an Ambassador come from the King of Kings, and inviting

Inviting them in his Name to a Royal and Plent
ful Feaſt, where they all ſat down at a we
ſpread Table, Richly furniſhed with all manne
of Varieties, and plentifully ſtored with all th
Delicacies of the Goſpel, all which were ſerve
up in ſeveral Diſhes, and the firſt which I ſa
ſet on the Table was a Repreſentation of
Broken, a Bleeding, and a Dying Jeſus, who
Face although it were fairer than the Childre
of Men, was defiled with Spittle, bruiſed wi
Blows and Buffettings, and covered over with
Purple Gore; whoſe Head which was white
Snow, and like the pureſt Wool, was Crowne
with Thorns, the points whereof were beate
down into his Head with Reeds, and thereb
both Head and Hair Died in a Sanguine Re
whoſe Eyes which uſed to be Infinitely brighte
than the Flames of Fire, and ſparkle more tha
the Richeſt Diamonds, now ſwaim in Tears, wer
dim with Blood, and darkened at the approac
of Cruel Death; whoſe Mouth and Lips, a
though they were wont to ſpeak as never Ma
ſpake, were now grown Pale and Wan wi
ſtrokes, grim with Death, and imbittered by th
Gall and Vinegar which he Drank; whoſe Arm
wherewith he uſed to Fathom the World, an
Imbrace all the Powers of the Univerſe, we
now diſtrained and ſtretched on the Croſs; an
his Shoulders, by the ſtrength whereof he u
held the tottering Creation, was beaten an
laſhed with Knotty Cords and Whips, and wh
ſo Bruiſed and Wounded thereby, that it wou
have drawn Tears from the Dryeſt Eyes, a
have moved the Hardeſt and moſt Obdura
He

Heart to Pity and Commiseration to behold it, he was inforced notwithstanding to bear a Heavy Cross, whereon himself was to be Crucified; whose Hands, whereby the Worlds were made, and with which he formed the curious Frames and Fabricks of Heaven and Earth; and his Feet, which used to move so swiftly to bring Pardon and Relief to the Condemned and the Miserable, were now Bored and Pierced through, and by Inhumane and Savage Traytors Cruely Nailed and Tenter'd on the Cross; whose Heart, which was never polluted nor defiled, and was the very Spring and Fountain of Mercy and Love, was now pierced and wounded with a Spear; and those Bowels, which Yearned with Pity, and Rouled with Compassion towards others, when Distress and Misery, were now dried up for want of Moisture, and Pained and Tortured with straining pulls, and the extremity of his Torments, and even broken and rent asunder by his dying pangs. So that from Head to Foot, there was no part free; but methoughts he appeared covered all over with Blood; his Face was sadly Mortified, and numerous streams of Blood flowed from the several Wounds the Crown of Thorns had made in his Guiltless Head; his Eyes looked Watery and Red, his Mouth Wan and Pale, his Arms were Distorted, and his Flesh beat and torn from his Shoulders, his Hands and his Feet were Bored, his Heart-strings broken, and his Bowels dried up and clung together; his Wounded Side ran like a Fountain of Blood, the Sacred Streams whereof was issued with such a Cleansing Virtue, that

bring

being ſprinkled on the Pilgrims, they were pre
ſently waſhed thereby from all their Pollution
and adorned with a wonderful Beautie an
Comlineſs; and withal, ſo powerful and Per
ſwaſive, that upon the very ſight thereof, th
Eternal forgave them their Iniquities: Th
Wound in his Side, from whence this Fountai
of Blood iſſue, was ſo large and open, that a
ſome of the Gueſts afterwards told me, they
could through it look into his Breaſt, and ſe
the pantings of Heart, the whole where
they aſſured me, was Compoſed of Love. Th
next Courſe I ſaw ſerved up, was a Diſh of Go
ſpel Myſteries, every one whereof contained an
had incloſed in it a Sacred Wonder, the numbe
whereof was ſo great, that my Memory was no
able to contain them, and having forgotten man
of them my ſelf, I cannot relate them to you; bu
ſuch of them whereof I took a more particula
notice, and wherewith I found my Heart mo
than ordinarly affected, were as follow: Th
Firſt Myſtery I remember which offered it ſe
to view, was *God manifeſted in the Fleſh*, whic
being opened by the Steward of the Feaſt, th
Sacred Wonders incloſed therein (for there w
more than one contained in this Myſtery) plai
ly offered themſelves to the view of the B
holders. And it contained, firſt, a Wonder
Righteouſneſs, Juſtice, and Severity, in that t
Eternal would not ſpare but puniſh Sin, althou
upon his own and only Son, notwithſtandi
the Guilt thereof was not contracted by him, b
only imputed to him. The Second Wonder, w
a Wonder of Wiſdom, whereby the Eternal h
ma

made Light to ſpring out of Darkneſs, Life out of Death, Gain out of Loſs, Bleſſing out of a Curſe, and Victory out of an Overthrow, and brought about many other glorious and incredible things by abſolute Contrarieties; As the riſing of the World by the fall of its Upholder: The riches of his People by the poverty of their Inricher; and the fulneſs and glory of the Saints, by the emptineſs and ſhame of the King of Saints. The Third Wonder, was a Wonder of Mercy, in that the Eternal, notwithſtanding he ſhut his Ears, and hardened his Heart againſt the Cries and Intreaties of his own Son, when he ſubmiſſively begged of him, *Father if it be thy will let this Cup paſs from me*, ſhould yet open his Ear to, and receive the Cries of Sinners, who had Conſpired and Rebelled againſt him. The Fourth Wonder was a Wonder of Love: A Wonder of Love! Ah that was a Wonder indeed, and there was more Wealth and Sweetneſs contained therein, and the ſight of it afforded more ſatisfaction and delight than the Bluntneſs of my Pen will permit me to Deſcribe. Firſt, The wonderful Love of the Eternal, the Everlaſting Father of the Prince of Peace, in providing ſuch an admirable way for the Saving of Sinners, and the making them who were by Nature Children of his Everlaſting Wrath, Children of his Dearelt Love by Grace, and the parting with, and giving up his own Eternal Son, who had never offended him, to become a Sacrifice and a Ranſome for loſt and undone Mankind, who were Strangers and Enemies, and had ever Re-

belled against him, Secondly, the Wonderful Love of the Blessed Redeemer in consenting to give himself, his Blood, his Life, his Soul a Ransom for his People, to Ransom them from Everlasting Misery, buy them out of the Hand of Justice, purchase for them an Eternal weight of Glory, and an Everlasting Inheritance with the Saints in Light; but that which added to, and increased the Wonder beyond all expression, nay, beyond conception it self, was, that all this should be done for Worms and rottenness, for Dust and Ashes, for the most filthy and polluted, for the most worthless and despicable Creatures, who were not capable of meriting, or any way deserving this Redeeming Love before, or answering and Compensating of it after it was bestowed upon them. The Fifth Wonder, was a Wonder of Divine Patience, Long-suffering, and Forbearance, In that the Eternal did not speedily Execute Vengeance upon those Ungratful Wretches who had slighted his Mercy, abused his Love, and scornfully refused and trampled upon his Son, affronting him for the kindness he offered them, and spitting in his Face for the Reward of his Love, in tendering them Pardon and Forgivenness. Now although those Dishes which were already placed on the Table were Admirable and Splendid, yet those which followed far exceeded them in Sweetness, and afforded Infinetly more delight and satisfaction to those who fed thereon; and the First of them was, A particular and Effectual Application of Electing, Redeeming, and Con-

verting

verting Love to the Souls of the Redeemed, by the Hand of the Spirit in the preaching of the Gospel; which Mystery likewise contained in it several Wonders; as, that Divine Goodness should chuse them and neglect others, making them to be the Heirs of Life, whilst others were left to Inherit the Paths of Death, that he should Embrace them in his Arms, and bestow upon them the Kisses of his Lips, whilst others are not permitted so much as to behold his Face; but were by a Sentence of Banishment for ever excluded from his presence; that he should Indulge them in his Bosom, when others were Trampled under his Feet; that they should be received and accepted by him, notwithstanding they had neglected and stood out so long against him, and had refused and slighted so many offers and tenders which had been made by him, &c. The next Course was of Multiplied Pardons, and Plenteous Redemption, ready prepared for, and freely bestowed upon Relenting and Returning Sinners, and reiterated Pardons and Forgivenness for those unwary Pilgrims, who had through oversight neglected to keep up their Watch, and by reason of the prevalency of their remaining Corruption, fallen into some undue Practices against the King, contrary to the settled bent and inclinations of their Hearts, which were always Constant and Loyal to him. The last Course which I saw served up, was Unchangeable Love, brought to the Table, and Handed down and Conveyed to them in an unalterable and an Everlasting Covenant, ordered in all things and

ſure. And for the better pleaſing of the Eye, as well as delighting and ſatisfying of the Heart of the Gueſts, the Diſh was covered over with Promiſes of an ineſteemable value and garniſhed round with ſuch Aſſurances as theſe, I will not Violate my Covenant, I will not alter my Love, nor ſuffer my Faithfulneſs to fail, my Covenant will I not break, nor alter the thing which is gone out of my Mouth.

Beſides theſe Diſhes which I have told you of, there were many others which I cannot ſo well remember, and every Diſh which came to the Table, was Sauſed with Eternity, and Garniſhed with Unchangeableſs and Inſtability; neither was there wanting Variety of Delectable Liquors for the ſatiateing of the Thirſty, as well as the ſatisfying of the Hungry Soul, for there was plenty of Living Water, Honeyed Milk, and Spiced Wine in abundance; and indeed the Glory as well as the Plenty of the Feaſt was ſuch, that I fear nothing more than that I ſhall detract from and leſſen it by my attempting to deſcribe it, and therefore I would have you Gueſs at it, not ſo much by my Deſcription, as by the Wealth and Riches, and the Bounty and Love of the King that made it, and the Quality of the Perſons whom he invited to it. Now you muſt know, the King who made this Feaſt is the Lord of Life and Glory, the Eternal God, the Everlaſting Jehovah, the Mighty and the Uncontrolable Monarch of the Univerſe, who ſays of the Earth it is mine, and all the fulneſs thereof; and is the owner and abſolute diſpoſer of all

all that the Heaven of Heavens can produce; and whensoever he makes a Feast, he makes it like himself, that so he may thereby shew forth and declare to them who are his happy Guests, the Wealth and Riches, and Glory, and Fulness, and Love of him who hath Invited them to, and Entertains them at his Table. And the Persons who were the invited Guests to this Royal and Kingly Feast, were all or most of them Princes and Princesses, the Sons and Daughters of the Majesty of Heaven and Earth, and by the Glory of their Countenance and the Majesty of their Port and Carriage, they each of them resembled the Children of a King.

Now the Table being thus Spread and Furnished, the Guests Seated, and the Steward of the Feast having Implored a Blessing from Heaven upon the Rich Varieties wherewith it was Stored, the King himself Arrayed in Royal Robes of Love and Majesty, Girt about with Truth and Faithfulness; and having his Crown on his Head, and bravely attended on by an innumerable Company of his Glorious, Splendid, and Shining Courtiers, came in amongst them, and Saluting them all, bid them welcome to his Table, and turning First to one, and then to another; he invited them to Eat Heartily of the Bread which he had prepared, and Drink freely of the Wine which he had Mingled; crying out unto them, and saying, Eat O Friends, and Drink, yea, Drink abundantly, O my Beloved! You are now at a Feast where you have Provision enough to fill and satisfie you, therefore Eat and

ſpare not, and let your Souls Drink freely of the Cup of Salvation which I have provided you. You need not fear your Eating of my Table empty, nor ſhall the Fountain whereat you now Drink ever be Exhauſted; O therefore Feed and Feaſt your Souls; for aſſure your ſelves, that the more you Eat at my Table, the more you ſhall have to Eat, and the welcomer you ſhall be; and the more you Drink at the Ocean of my Love; and the Fountain of my Goodneſs, the more you ſhall have it overflowing to you; and therefore I charge you that you riſe not before you are ſatisfied, and that none of you go Empty from my Table: O Create not an occaſion to your ſelves, to reflect with ſhame and ſorrow hereafter upon your Madneſs and Folly in going from Infinite fullneſs without being filled, and from allſufficiency it ſelf, without being ſatisfied. I am ſure you do not, or at leaſt you need not Queſtion your welcome to my Table, and the Proviſions I have there provided for you, nor my willingneſs to make you ſo, ſince I have by many and Irrefragable Arguments given you unqueſtionable Demonſtrations thereof.

The King having made this Declaration, methoughts I ſaw *Believer*, (who had before he would adventure to approach the Table, or participate of the Feaſt to which he was invited; plucked out of his Boſom (which was the place where he uſed to keep it) the Memorials of his Covenant, and having read the Conditions thereof, and Conſidered with himſelf how he had anſwered the Obligations he had thereby laid

laid upon him, and finding himself faulty in some Particulars, he mightily bewailed his folly and oversight therein, and in the most humble manner imaginable upon his Knees, with shame and blushing, acknowledeged and confessed it, and craved Pardon for the same, protesting the sincerity of his Intentions to amend, and promising to yield better Obedience for future, and having so done he set his Hand and Subscribed his Name to it, as he did before when he first entred into Covenant, and so folding of it up, he put it into his Bosom again, and kept it there as a perpetual Memorial of the Matter, now pluck the Memorial of the Covenant between him and the Son of the Blessed out of his Bosom, and with a most profound Reverence and Veneration Humbly presented it to the King, intreating him to set his Seal to it; which I saw the King take into his Sacred Hand, and having read it over, and perused the Contents of it, I heard him declare himself highly pleased and delighted with that Faith in the Promises, Hope in his Mercy, and Confidence and Trust in his Truth and Faithfulness which *Believer* had by that Act discovered himself to be possessed of, and therefore willingly affixed the Broad Seal of Heaven to that Memorial of his Covenant, and Certificate of his Marriage. And then Methoughts I heard *Believer* sing softly to himself the following Hymn.

Thou'st brought my Soul into thy Courts,
And Chambers of thy Love,

To be refreſht and feaſted here
With dainties from above.
The Heavens thou haſt open ſet,
And rent the Vail, that I
May upwards look, and thy dear Son
With Glory Crown'd eſpie,
Who Crowned was for me with Thorns,
And Scourg'd with Cruel Hands,
When on the Croſs he died for me
With ſad and torturing Pangs;
Tears then ran down his Roſy Cheeks,
And Sweat bedew'd his Face,
Blood from his Sacred Hands and Feet,
And Side in Streams apace
Did flow, to purge and waſh my Soul,
And purchaſe at thy Hands,
The Pardon of my Wickedneſs,
And freedom from my Bands:
His dying Groans were ſtrong and loud,
When thou on him did'ſt lay
The Puniſhment of all my Sins,
Which he did freely pay;
And for my Soul he purchaſe did,
Both Grace and Glory too,
The one to be my portion here,
The other when I go
From this frail ſtate and mortal life,
To be poſſeſs'd above
With thoſe delights which there do flow
In plenty from thy Love.

And after they had all of them had Eaten and Drank their fill, and the Steward of the Feaſt had

had in their Names, and on their behalf returned Praise and Thanksgiving to the King for the Bounty and Love wherewith he had Treated them at his Table; they all sang an Hymn to the Praise and Adoration of him, who was both the Maker and the *Matter* of their Feast; and then the Steward standing up, he Blessed them in the Kings Name, and so they departed; and I saw them go forward on their Journey, Talking and Discoursing together of the great things which they had seen, and felt, and participated of at the Kings Table, and saying one to another, certainly we shall never forget the Glorious sights which have been represented to our view this day, especially, that Blessed and Glorious Mystery which was so full of Wonders, and those Wonders so great and Transparent, *viz.* The Mystery of God Manifested in the Flesh; Ah Blessed Mystery! and thrice happy we who have had our Eyes Blessed therewith, and have had Hopes and Assurances given us. that we have an Interest therein, and shall both here and hereafter in Time and in Eternity, Injoy the benefits thereof.

But after some time, I saw *Believer* overtaken by one of his old Companions, with whom he was admitted to talk a little which brought up former Injoyments into Remembrance. which he found created some kind of delight to him; upon which the poor Man was presently seized with the Plagues of Spiritual Laziness and Ankwardness, so that he became in a manner altogether indifferent whether he went forward or

not, and the Plages increased and grew so much upon him, that in a little time, he neither cared whether he did, nor knew how to set on Foot further; nay, I perceived he had, (notwithstanding all that he had formerly suffered thereby, the trouble and sorrow it had procured him, the Comforts it had Robed him of, marred his Confidence in the Eternal, and made him both afraid and ashamed to repair to this Throne of Grace, or once dare to lift up his Face before him) some little inclination to go back again with him; whereby the Blessed and the Holy Spirit which was sent into his Heart by the Redeemer, to be the Director and Comforter, and Reliever of his Soul, and as such had endeavoured to perswade him against having any thing to do with this Old Acquaintance, or once stop to speak to him; and when he could not prevail for that, but the poor overtaken, and wilful Man had resolved notwithstanding all that was said to the Contrary, to buy Repentance at the dear rate of parting with all these Assurances he had of, and all the delight and satisfaction he took in, the Favour of the Eternal, and for any thing he knew to the contrary his Soul too, to purchase: Then he perswaded him to Repent of his Folly, told him the danger he had brought himself into by this relaxation from, and prevarication in his Covenant, advising him to stop before he was gone so far that he would not be able to stop nor would be peradventure accepted by the Eternal if he did, but now he was grown more wilful and obstinate than before; nay,

nay, he was ſo taken up, that he heard not; or at leaſt minded not what was ſaid to him, whereat the Holy Spirit was offended, grieved, quenched, and finding all his Motions ſlighted, and all his Dictates oppoſed and diſobeyed, he withdrew, but I ſaw that he did not abſolutely leave him, but only retired out of ſight, forbore the ſenſible performance of his Viſible Operations, whereby the poor Man was left in a ſad and diſmal Condition. He intended at firſt it ſhould ſeem only to ſpeak to it, or ſo, without any Deſign of Cloſing with, or imbracing of it, but the Prince of *Darkneſs* perceiving that he ſtopped to ſpeak with it, and knowing that the Original Corruption which he had within him, was of the Nature of Tinder, and thereby apt to take Fire upon the leaſt occaſion, he preſently laid hold of the opportunity, and flying ſwiftly through the Air with a little ſpark of Fire in his Right-hand, which he brought with him out of the Bottomleſs Pit, he came cloſe by him, and having ordered the Object that had at firſt ſtay'd him to appear, juſt as he came to him, the Man ſeeing it coming, lift up his Eyes to gaze at it, and thereupon the Wicked Fiend, who only watched for, and deſired that opportunity, threw the burning Spark which he brought in his Hand for that purpoſe in at thoſe Windows or Caſements of the Soul, which meeting with a Nature that was no other than Tinder to this Spark, he was preſently ſet all on a Flame. Now when I ſaw things go thus with him, I ſtill expected when he ſhould by an abſolute Compliance have

turned

turned his Back upon the *Celestial Paradise*, and have declared his resolution then and there to have put a final period to his Pilgrimage, and return again into the Broad Way; but notwithstanding my fears, I Perceived that all the Wiles and Devices which the Prince of *Darkness* was Master of, was not able to effect that; not but that *Believer*'s Inclinations to do so, were strong and powerful enough, but because the Seed of the Eternal remained in him, and the Prince of *Darkness* could not find out or Devise any expedient to force or steal that out of him, however he resolved to keep him as long as possible in that posture, wherein he found him, hoping to effect that by length of time, which he could not accomplish at present, and resolving since he could not steal away, or force the Seed out of his Heart which the Eternal had Sown there, he would Belcaguer and Besiege it so close as to preventing the Eternals sending any relief or succour to it, and thereby starve it out, or force it to a Surrender: And in this sad kind of Condition the Man continued for a long time, hanging as it were betwixt Heaven and Hell, and halting between two Opinions, until at last he came to a place where one of those Temples stood which the Eternal had placed in the Road for Pilgrims to do their Homage and Worship, and Adore him in. Now when he came to the Door, I could easily perceive him to be indifferent whether he went in or passed by. but being entred, he there met with an Embassador from the King, who assured the Pilgrims which came

there

there to Worship, that if any of them sinned wilfully after the receiving the knowledge of the Truth *there remains no more Sacrifice for Sin, but a fearful looking for of Judgment, and Fiery Indignation, which shall devour these Adversaries; for if those who despised Moses Laws, died without Mercy of how much sorer punishment shall you be thought worthy, who have trodden under Foot the Son of God, and accounted the Blood of the Covenant wherewith you were sanctified an unholy thing, and done despite to the Spirit of Grace*: And I will assure you, said he, you will find it a dreadful thing to fall thus into the Hands of the living God *for God is a consuming Fire to all of you, who are Workers of Iniquity*: Now *Believer* looking back, and reflecting upon what he had done, found, that if it were not his very case which had been Treated of, yet at least it came somewhat near it, looked like it, and led directly towards it; whereupon he presently applied all that had been said to himself affirming it was all directed at, and intended for him; and that which made him the more confident it was so, was this, he fancied that the Embassadour looked on him, and pointed at him all the time he was delivering his Embassy; whereupon he roared in the bitterness of his Soul, and cried out, O, wo, wo, and ten thousand woes unto me, wretched me, deluded and deceived me, for I am now lost and undone, my hope is cut off from the Lord, and the everlasting God hath forsaken me; the Blessed Redeemer hath now ceased to intercede for me, and the Holy Spirit is withdrawn from

from me. After this manner he lamented and bewailed his backſliding, nor were his fellow Pilgrims, divers of whom attempted it, able to ſix any Comfort upon him; they told him of the Mercy of the Eternal, the Merits of the Redeemer, the certainty and firmneſs of thoſe Promiſes, and the unalterableneſs of the Covenant wherein they had made over and given themſelves unto him: They told him, that the Everlaſting JEHOVAH was not as a Man, that he ſhould Repent; nor as the Son of Man, that he ſhould Change; all which he acknowledged to be good Plaiſters for a wounded Soul: But O, ſaid he, they will not ſtick upon me. And thus he went mourning from them, and I ſaw him retire into a ſecret place all alone by himſelf, where proſtrating himſelf on the Earth, before the Eternal with a dejected Countenance, a ſad Heart, a weeping Eye, and a doubting Spirit, having his Face covered over with ſhame and bluſhing, not daring to look up to Heaven, as unworthy to behold that place. he only laid His Hand upon his Guilty Breaſt, and ſight out, *Lord be merciful to me a Sinner*: He would have proceeded further, but was not able, ſo that he was forced to ſigh out the reſt in ſilent Groans, which he was not able to utter, or form into Words. Now after he had lain thus grovelling on the Ground for ſome time, I ſaw him ariſe, and taking the Records of the Sacred Law into his Hand, he opened it juſt about the middle, and the very firſt thing that he fixt his Eyes upon, was the following Promiſe; *He that confeſſeth and forſaketh his Sins*

ſhall

shall find Mercy: His Eyes were so dim and blared with weeping, that he could not see to read it plain at first, so that he was forced to look on it again and again, before he could read it plainly; then turning towards the latter end of it, he found another, which was not only more full and sweet in it self, but also directed him how to make use and improve the other, *viz. If any Man sin, we have an Advocat with the Father, even Jesus Christ the Righteous*; from which two places of the Divine Law, he Extracted abundance of Comfort and Hope, and resolved presently to put them in practice.

Wherefore Addressing himself in the most humble manner imaginable upon his Knees to the Eternal, he uttered himself after this manner.

Lord (said he) I have sinned against Heaven, and before Thee, and am not worthy to be called thy Son; wherefore Thou hast almost consumed me in thine Anger, because of my Backsliding: And thy wrath hath troubled me, because of my sin. Mine Iniquities are ever before Thee, and Thou hast set my secret sins in the Light of thy Countenance. Thou makest me to spend my days in sorrow, and pass away my nights in despair. Lord, who knows the power of thy Anger? according to thy fear, so is thy wrath; the sense whereof lyeth so heavy upon me, That I am like one going down into the pit, and like a man that hath no strength, thy fierce wrath goeth over me, and thy Terrors have cut me off; so that my days are consumed as smoke,

and

and my bones are burned and consumed within me: My heart is smitten and withered, like grass, so that I forget to take my Bread; and yet all this I freely acknowledge to be Just, because I have sinned against Thee. I am destroyed indeed, but it is by my self; I am wounded but is by my own weapon of my own forming, and an arrow out of my own Quiver. I am Poisoned, but it is by a draght of my own Composing. I am Robbed and stripped of all my enjoyments, but it was not without my own consent: And therefore thou maist justly refuse to Heal and Relieve me, Pardon and forgive me; But Lord, didst not thou tell me, that thou were an Everlasting God; that thy Love was unchangeable. I have indeed slighted thy Love, abused thy Patience, trampled upon thy Son, despised thy Grace, and grieved thy Spirit. And have not only sinned against, and broken nd violated all those obligations which thou hast been perpetually laying upon me by the infinite and uncontrolable influances of thy Love and thy Bounty: But likewise against all those obligations that I have been laying upon my self too, I have violated all my Covenants, my Promises and my vows, and sinned against my own prayers, Lamentations and Tears: And wilt thou therefore, O Lord, prove as changeable as my self! Wilt thou take an advantage against me! Wilt thou cut me off for ever! or wilt thou resolve to be favourable no more! Is thy Mercy clean gone for ever! And shall thy Promises fail for evermore! Hast thou forgotten to be gracious!

gracious! Or wilt thou in danger ſhut up the Bowels of thy tender Compaſſions! Wilt thou who art the God of Grace, refuſe to be gracious! The Fountain of Mercy ceaſe to be Merciful! Haſt Thou not ſaid in the Records of thy Law, that thou wilt not be alwaies Wrath, neither wilt thou keep Thy Anger for ever, leſt the ſpirit fail before Thee, and the Soul which Thou haſt made?

And then applying himſelf to the Son of the Bleſſed, Lord, ſaid he, Didſt not Thou aſſume me in the day when Thou enteredſt into Covenant with me, and permitteſt me to enter into Covenant with Thee; That thou wouldeſt become my High Prieſt and Advocat; and that as Thou haſt ſhed thy moſt precious Blood as a Sacrifice to Attone for my ſins; ſo Thou wouldeſt appear before thy Father, as my Advocat, and plead that Blood, and the Merits of it, to appeaſe his Anger, and turn away his diſpleaſure againſt me, and Procure me Pardon and forgiveneſs from him, and Reconciliation with him. And wilt thou now, when I am confounded in my ſelf, and even environed and overwhelmed with Deſpair, having no hope or poſſibility of finding relief any where but in thy ſelf, forget thy Promiſe, and prove worſe than thy Word? Wilt Thou becauſe I have wickedly and moſt perfidiouſly broken thy Covenant, break thine too? Sure it cannot be, for Thou art the ſame for ever, and canſt not change: wherefore thou Bleſſed Jeſus, thou ſweet Redeemer of my Soul, I will by thy own Aſſiſtance,

(for without it I am sure I shall not be able) resolve with an humble boldness to act Faith in thy Promises, lay hold on thy Covenant, and hang upon the words of thy lips, as the Bee doth on the Flower, from whence she extracts a sweetness wherewith the dews of Heaven hath replenish'd it. And according to thy own directions, I will now take unto my self words, and say unto thee, Lord, Pardon thou my iniquities, and receive me graciously: Heal thou my Backslidings, and love me freely. And do thou who art so Eloquent and Powerful an Orator that thy Father can deny thee nothing, who art so wise an Advocat that none of thy Clients did or shall loss their Cause; so prevailing an Intercessor, that whatsoever thou Interceedest for, and what request soever thou makest on the behalf of thy Members, is fully and immediately granted; go to the Eternal, and plead my Cause at his Bar, and when thou hast there procured Pardon and Reconciliation for me; then send thy *Spirit* to convy the knowledge and comfortable Assurance thereof unto my Soul, that so thou mayest cause my heart to sing for joy, and put a new song of Praise and Thanksgiving into my mouth, that I may rejoyce in the Lord, and Triumph in God my Saviour, *Amen, Amen.*

And methoughts, I saw him rise from his knees in a most Humble, Serious, and sedate Frame, having his heart enlarged, lifted up to Heaven in Holy and pious desires, and yet his Eyes cast down to the Earth, as being both ashamed for his having so shamefully Backsliden from, and prevaricated

cated with the Infinite *Jehovah*, the Eternal Majesty of Heaven and Earth; and withal not absolutely freed as yet from all manner of fear, diffidence and doubtings, whether the Eternal would be reconciled to him, or whether the Blessed Redeemer would interceed for him, and endeavour to prevail with the Eternal to consent to a reconciliation: having as he afterwards told some of his fellow Pilgrims, many misgivings of Heart, that they would never give him credit or trust him more, since he had falsified his word, violated his promises, and broken his Covenant with them so often before; wherefore plucking the memorial of his Covenant out of his bosom, he first read it over, and then began to examine himself what parts of it he had broken, and tried, convicted and condemned himself for the same: And having so done, I heard him say thus to himself, Well! since it is so that I have been so foolish and unwary, as to suffered my self to be thus wheedled by my subtile Adversary, to dally and play with that which I thought I had Eternally shaken hands with, and had firmly resolved to have no more to do with it for ever; and I am not able to obtain any Assurance within my self, whether I am in a state of Grace, nor yet whether I am Pardoned by the Eternal, for thus Backsliding from him; I will now therefore, resolve to enter into Covenant anew as if I had never done it before; I will give up and make a Resignation of my self to the Blessed Redeemer, as tho' all I had hitherto done in that respect, were false and feined:

And

And when I have done this, then I will ſee if I can take more heed to my ways, be more careful to maintain a ſtricter and more Spiritual Government over my thoughts and affections:

Whereupon kneeling down before the Eternal, he opened the Paper, and having ſpread it before him, he firſt bewailed with ſhame and ſorrow his *Violation* thereof, freely acknowledging, and confeſſing his Guilt, and that he had thereby juſtly deſerved to be Eternally forſaken by, and baniſh'd the Preſence of the Eternal for ever. And then he ſilently ſighed out his humble Requeſt, *That Free Grace might notwithſtanding Reprive and Pardon him, and the Divine Goodneſs Heal and Reſtore him.* Then I heard him read over the Conditions of his Covenant and ſaw him when he had ſo done, in the moſt Solemn manner imaginable, preſent it to the Divine Majeſty, as his act and deed, ſetting his hand and ſubſcribing his Name to it, as he had done at the firſt.

Whereupon methoughts I looked up, and ſaw *The Son of the Bleſſed ſtand by the Golden Altar, which was erected before the Throne of God, having a Golden Cenſer in his hand, which was full of incenſe, wherewith he offered up the Prayers and Deſires of Believers, upon the Golden Altar, which was before the Throne, and the ſmoke of the Incenſe which came with the Prayers of Believers, and aſcended up before the Eternal out of the hand of the Bleſſed Redeemer who is the compaſſionate Advocat and merciful High Prieſt of all relenting and returning* Pilgrims, *wherewith the Eternal was exceedingly*

exceedingly well pleased, that all his frowns were thereby presently changed into smiles, his Anger into Love, and his indignation into Compassion, so that he now spake kindly to Believer; returning the words of Peace and Truth, and comforting him that was cast down, saying unto him, Behold I have called thee as a man calleth a woman that was forsaken and grieved in spirit and a wife of youth, when thou wast refused, saith thy God. for a small moment, have I forsaken thee, but with great mercy will I gather thee in little wrath I hid my face from thee for a moment, but with Everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer; And the Covenant between us shall be, as the waters of Noah, shall no more go over the Earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. The Mountains shall depart and the Hills they shall be removed, but my kindness shall not depart from thee, nor shall the Covenant of my Peace ever be removed, saith the Lord that hath mercy on thee. Thou hast indeed played the Harlot, gone a whoring from me, and embraced Strangers, whereby thou hast deserved no better at my hands than that I should write thee a Bill of Divorcement, put thee away and resolve never to own thee again: But yet fear not, for I have Pardoned thee and have covered thy shame with the skirt of my Love, so that thou shalt forget thy shame, thy unfaithfulness, and shalt not remember the reproach of thy widowhood any more; for thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, whose Truth is established for ever, and his Faithfulness

fulneſs to all generations; wherefore art thou afflicted, toſſed with tempeſt and not comforted? Behold I will lay thy Stones with fair Colours, and thy Foundation with Saphires. And now if thou will take care to keep cloſe to me, and be unfaithful no more, then will I alſo reſolve never to withdraw the ſenſe of my Love and the Light of my Countenance from thee any more for ever.

And now I ſaw upon this reconciliation, the Eternal Spirit, who was the Director; Reliever and Comforter of his Soul, return to him again, being ſent from the Redeemer, to acquaint him with, and aſſure him of that Reconciliation which he had by this Efficacious and prevailing Meditation procured for him, with his Father, and to fill and Feaſt his Soul with Comfort, joy and conſolation upon that account, and aſſiſt him in the preſerving himſelf in the Divine favour for the future; whereupon I heard him break forth into ſuch ſweet and Heavenly Expreſſions as theſe, Lord, ſaid he, how Infinite is thy Condeſcention, and how wonderful is thy Love! How unfathomable is thy Mercy! And how unwearied is thy Patience! O that ever ſuch a Backſliding wretch, ſuch a worthleſs Worm, ſuch a Rebel, Traytor and Prodigal as my ſelf, ſhould be again received to Mercy! O what a wonder 'tis, that ever ſuch Backſlidings as mine were, ſhould be healed! That ever ſuch unfaithfulneſs ſhould be Pardoned! That ever ſuch Ungreatfulneſs ſhould be forgiven; but ſince thou haſt declared that it is ſo, and haſt aſſured me of the Truth and certainty thereof, both

both by the Word and Oath of him that cannot lye, I Believe, Lord, help thou my unbelief. And now, O my God and my Father, I do with all humble Boldness, lay hold of, and thankfully receive these renewings of thy Love, and fresh assurances of thy Favour and Friendship, which thou hast at this time graciously sent me, and do as the most suitable return which my poverty is capable of making to thy Infinite and unmerited Love, subject my Soul and all the powers of it, to thee, to be disposed of as thou pleasest; and ordered, and directed in all things, according to the pleasure of thy will: In order whereunto, I do with all humble Boldness and firm Resolution, lay hold of thee, O my God! and of that Covenant which thou hast made with me, both as my happiness, and my safety, my portion and my strength too. And thou, and the Covenant, which thou hast made with me, and now renewed to me, shall be that Rock whereon I will build all my confidence and hopes; and make the stay of my Heart and the support of my Soul; that shall be the very life of my joyes, and the joy even of my life it self; where I will for ever sit and Sing, under the Shadow of thy branches with great delight, and thy fruit shall be sweet to my taste. There, even there, I will behold the Glory of thy Face, and view the ravishing Beauty of thy Countenance, and satiate my Love sick Soul with the matchless Greatness and Bravery, freeness, sweetness, and redundancy of thy Joy.

And now methoughts I saw him go forward in his *Pilgrimage* with more speed and diligence than

than ever, and with such an addition of strength, that notwithstanding he met with innumberable discouragements, and every step brought him into new and more threatning dangers, both from Earth and Hell, which with one accord united and banded together to obstruct and retard his passage; yet he courageously trampled them under foot, and with ease and facility, passed through them towards the Promised Land. And now after he had marched thus rejoycing and triumphing in God for some time, I saw an Embassador come from the King of Kings, and invite him, with many other *Pilgrims*, whom he had now overtaken again, to a noble and splendid Feast, at the Kings Table: A Feast of fat things, and Wine on the Lees; fat things full of marrow, and Wine on the Lees well refined. He gladly accepted of and embraced the invitation: But yet I observed, he durst not adventure to go to the Kings Table, before he had first read over the Memorial of his Covenant Examined himself how he had kept it, Confest his prevarications with sorrow and Repentance, and then protesting the Resolutions of his Soul to be more strict and yield better obedience for the future, again set his hand subscribed his Name to it as before. And having thus renewed his Covenant with the Eternal, he went and sate down with the rest, at the King's Table, where I saw him present the same to the King, begging that he might have the Seal of it Renewed likewise, which was presently granted. And now me thoughts I could discern him to eat more

more heartily, and drink more freely at the Kings Table, then I had seen him do at other times, when he was invited thither; and when the Feast was over, he went away likewise filled with a Joy as far exceeding what he had formerly expressed, as the Joy of Harvest exceeds that of the Seed time; or the Joy of Marriage transcends those that flow only from the first overtures of it: And as I afterwards heard him acknowledge in a Conference he had with some of the Pilgrims, it was the most ravishing and transforming Glimpse, and the sweetest, and the most satisfying Taste of that Eternal Felicity and Delight that is to be had in the Celestial *Paradise*.

In this sweet and Heavenly Frame he continued a long time, still calling to his fellow *Pilgrims*, and telling them the greatness of those Joys, and the sweetness of that pleasure which the Eternal poured into his Soul; and would frequently say, O what a wonder it is that Divine patience hath born with me this long. Methinks it is a wonder that the Eternal should not feed me with Wrath, with Gall and Wormwood, with fire and Brimstone, and that he hath not Cloathed me with fury and flames, with indignation and Vengeance! But O it is yet a greater, nay an infinitely greater wonder that he should feed me with Mercy and Love, Grace and Goodness, and Cloath me with Pardon and Forgiveness! That he should give Himself to me, as my happiness and Portion, and give me leave upon all occasions to make use of him as my Inheritance

and Treasure! And that rather than I should want, he should Bountifully make me a continual and perpetual Feast; of which Feast he himself is the Matter as well as the Maker! O that ever a poor worthless, forlorn and despicable Wretch, who was cast out in his Blood, and no eye pitied him, should be thus Dignified and Advanced! That ever I should be permitted to feed, and feast, and live even upon Omnipotency it self! O come unto me all ye that fear the Eternal, and I will tell you what he hath done for my Soul: He that is Mighty hath done for me great things, and Holy is his Name! O that I could love him, please him, and Delight in him more! That I could rejoyce and triumph in him more! And O that the whole Imployment of my life, may be to admire and boast of the Sweetness and Glory, Riches and Plenty of my Portion! And that my Tongue may speak Good of his Name, and Exalt and sing forth his Praise, so long as I have a tongue to speak or sing withall.

But notwithstanding all this Heavenly Discourse, I understood he was not yet perfect, for afterwards, I perceived his heat and fervour begin to abate, and by reason of the remainder of Corruptions, the power of his Indwelling-sin and the deceitfulness of his treach'rous Heart, he was thereupon prevail'd with to meddle a little too much with *Take Delight* in some things, which were indeed lawful in themselves, and were bestowed upon him by the Eternal, for the Comfort and ease of his *Pilgrimage*, in a moderate enjoy-

enjoyment thereof. But the least excess in Love to, and Delight therein hath ever been accounted (and he found by woful experience, that it was so to him) a wonderful hindrance to *Pilgrims* in their Journey toward Celestial *Paradise*; so that he began to grow very cold, dull and indifferent, and by that means lost much of the Comfort and Joy which he had been possessed withal, but as soon as he perceived it, he presently ran to a certain mountain which stands in that Road, and is so exceeding high, that *Pilgrims* were used to climb up thither, and take a View of Cœlestial *Paradise*, formerly called *Pisgah*, but I think they now call it Contemplation. The delightful and ravishing Sight whereof very much conduces towards the recovering them out of those fits of carnal Security. And when he came the foot of the Mount, he encouraged himself to get up to it by the sweetness of those pleasures, the conveniency of its height would afford him a prospect of, saying to himself,

Mount up my Soul, and on this Mountain Stand,
A taking prospect is the Holy Land,

And having thus encouraged himself, up he went, but by reason of its height and steepness, it was not without some difficulty that he reached the top of it; But being once there, it gave him a fair prospect of the whole Universe: And the first thing he fixt his eyes upon, was the Wilderness, where he saw a World of Sin and Wickedness, Cursing, Swearing, and Blasphem-

ing God, Theft, and Rapine, and Murther, Irreligion, Breaking the Sabbath and prophaning every thing which was Sober and Sacred; And as the consequence hereof, great variety of tormenting pains and perplexing misery, attending of, and falling on the Inhabitants thereof: Then casting his eyes a little lower, he saw *Tophet*, the place which the Eternal had made for the Reprobate: A place exceeding deep and large, the pile whereof was Fire, and much Wood, and the Breath of the Lord, like a perpetual stream of Brimstone, doth kindle it: Where he saw an innumerable company of vain and impertinent Wretches, weeping and wailing, and gnashing their Teeth, and bitterly bemoaning and lamenting themselves and howling in those dismal flames. Then he lifted his eyes to *Eden*, where he took a View of the happy place, where the Eternal first made Proclamation of mercy, and declared the Riches and Glory of his free Grace and Love, in the choice and provision of a Redeemer, saying, *The Seed of the woman shall break the Serpents head.* Then he removed his eye to *Canaan*, where he beheld the Temple, the Sacrifices, and all the other Types and Figures that were lively Representations of the promised Messiah. After this he directed his eyes towards, and took a View of *Bethlehem*, *Ægypt*, *Nazareth*, *Jordan*, *Jerusalem*, and the rest of the Cities of *Judah*, the Mount of Transfiguration, the upper Room, where the Blessed Redeemer Instituted his last Supper, the Garden beyond the Brook *Cedron*, where he endured his Agony,

Agony, and was Betrayed, the High Priest's Hall, where that Blessed Face which was fairer than the Children of men, was spit on, and in scorn and derision covered and buffetted; the Judgment Hall, whither he was carried by those ungratful *Jews*, and where he was Condemned by the *Roman* Governour, First to be in a most inhumane manner Cruelly Scourged with Whips, and beaten with Reeds, and then his Royal Head to be barbarously Crowned with a Diadem of Thorns: And after all this, by a most unjust Sentence, delivered to be Crucified, only to gratifie the importunity and clamour of a multitude. From Thence he directed his eye to *Golgotha*, where he saw him as an Eternal High Priest, after the order of *Melchisedeck*, offer up himself as a Sacrifice to Divine Justice; and then to the Sepulchre, where he saw him lye three days, as a Testimony that he was really dead, and on the third day rise again, as an assurance that he had payed the uttermost farthing that Justice could demand, and that the Eternal was fully and compleatly satisfied. And from hence he followed him through several places to Mount *Olivet*, whence he saw him Ascend to the Celestial Paradise, there to prepare a place for him. And now methoughts I could easily discern him to be exceedingly filled with admiration and wonder, at this Blessed and Glorious Sight, following him with his eyes to the very entrance of Paradise, and looking in after him, he beheld a little glimpse of the surprising Beauty and Inexpresible Glory and splendor of the place.

Now you may well imagine that after ſuch transforming Sights as theſe he was able to trample under foot all that coldneſs, deadneſs and indifferency which he carried up with him, and by that means was Enabled to Walk without wearineſs, and ran without fainting, like a man whoſe Fetters were juſt now knockt off, and all thoſe cloggs wherewith he was wont to be hindred, were removed. And yet after all this I could perceive he loſt ſight of it again, and thereby he loſt much of that comfort and conſolation which the ſight of it yielded him; and indeed the whole way, both before and after this, lay over Hills and Dales, ſometimes on the Mount, and ſometimes in the Valley, ſometimes he could behold the Sun of Righteouſneſs ariſing upon him, with healing under his wings, darting his Glorious Beams, and conveying his refreſhing and exhilirating Influences into his Soul; and at other times he was ſo benighted, and ſuch ſable Clouds interpoſed between him and Paradiſe, that he was ſo far from ſeeing the Sun, that he was not able to diſcern either Moon or Stars. Sometimes he would be walking with the Son of the Bleſſed, who was the Beloved and the darling of his Soul, in the Gardens of Spices, ſatiating himſelf with Love, and the mutual embraces and enjoyment of each other; and yet at other times his Beloved would withdraw and hide himſelf behind the wall, ſo that he could not find him, altho' he enquired after him, and it may be, when he did appear he would only

vouchaſe

vouchsafe to look on him through the window, or shew himself through the Lettice.

Yet towards the Latter end of his Journey, when he drew nearer to Paradise, the path wherein he walked, became more smooth and fruitful; and the little winged Choristers, wherewith the blooming and fragrant Groves on either side of it, were replenished, sang more sweetly than they were wont to do, and the Air likewise became more serene and clear, the reason of all which was, because the Beloved of his Soul was more frequent in his Visits, and longer in his Stays than formerly, yet not so, but that he had some Intermissions, some Ups and some Downs, some Sun and some Cloud, some Light and some darkness still.

And thus I saw that through abundance of those vicissitudes and changes, he came at last to a certain River or narrow Sea, which parts between the Wilderness and Paradise: Through which he was of necessity to pass, in regard there was no other way to go to it. Now the Name of this River was anciently called *Jordan*, but more modernly known by the name of *Dissolution*; he was somewhat sorrowful, when he first saw the River and began to shrink and tremble for fear, and was ready to wish that the passing through that River, which was so displeasing to nature, were not the way to Paradise. But considering with himself that there was no other way, that he was unworthy of a Crown, if he would not willingly adventure through a narrow, straight, difficult passage to obtain it, especially since it

was so exceeding short too, and the greatest difficulty and danger thereof taken away by his Redeemers passing through it before him, he plukt up his Spirits, and rouz'd up his two Friends *Faith* and *Hope*, to assist him in, and bare him company through the River, telling them that this was the last time that ever they could possibly have an opportunity to afford him any assistance; for said he, so soon as ever I reach the further shore, I must there take my Eternal leave of you; for I shall no sooner have set my foot on that Blessed Land, but Faith shall be immediatly turned into Vision, and imperfect Hope changed into perfect Fruition; and then couragiously entred the River, saying, *O Death where thy Sting! O Grave where is thy Victory!* The Sting of Death is taken away, and Victory of the Grave obtained for me, by the Son of the Blessed, who hath Redeemed my Soul from both, in the day of his Crucifiction, when and where he erected Trophies of his own and my Victory, upon their ruine and destruction, spoiling Principalities and Powers, and leading captivity captive. When he first entred, he only waded therein, but after a little while it proved so deep, that he was forced to swim, wherein he took abundance of pains, and laboured hard to keep himself above Water, still lifting up his face towards, and fixing his eye on the Recompence of Reward, the sweetness and Glory of which Sight, did very much alleviate the pains and troublesomness of his passage, and made it easie to him, and made him speak much

of

of the ſweet effects of Divine Goodneſs and Love, and of the Beauty, Order and Glory, Quietude, Peaceableneſs, and Unity of the place to which he was going; And he continued to go until he came to the other ſide, when drawing nearer the ſhore more plain, and getting a diſcovery of the Glory of the Heavenly Country, he did with a delightful ſmile give a ſudden ſtart, and leaped on ſhore ſaying, Farewel for ever thou dangerous and ſtormy Sea, for I have now paſſed thee, and am arrived in a ſafe, a ſtill, and Eternal Harbour; When he firſt entred the River, he had ſtill about him ſome Remainder of Corruption, and was cloathed with Mortality and Imperfection, all which he left behind him in the River, and ſo ſoon as ever he was got on the other ſide, I could plainly perceive that he had nothing remaining in him, or cleaving to him, but what was perfect, pure, and immortal.

Now I ſaw, that as ſoon as ever he came on ſhore, he was received, and welcomed a great number of the ſhining Courtiers of Heaven, who had waited on and incompaſſed him all the time of his Paſſage through the River of *Diſſolution* although then they were not viſible to him: They congratulated his ſafe Arrival telling him how welcome he would be to, and how joyfully received by the King of the Cœleſtial Paradiſe, who is, ſaid they, the *King of Kings*, and the abſolute Monarch of the Univerſe, adding moreover that they were ſent by him, to be his Life-guard, and attend him in ſtate through the reſt of his Journey, to the place of his Coronation,

which

which lieth, said they, throw the very midst of the Enemies Country, and when he was come about half way thither, he was met by a far greater number of those Glorious Inhabitants, every one of them declaring the greatness of that Pleasure which his Arrival afforded them, and joyned with him in singing Praises and Hallelujahs to him, who having washed him from his sins in his own Blood, and espoused him to himself, had now consumated the Marriage, and Crowned the Nuptials with a full, a perfect, and an Eternal Injoyment of each others Love, and that the joy and delight of that happy Marriage might be the more full and Compleat, they even then began to Celebrate it by playing on their Musical Instruments, the sounds whereof yielded such an Heavenly, Ravishing, and Divine Harmony, that it Infinitely exceeded those Descriptions which some have given of the Musick of the Spheres, although that is said to be so admirable and delightful, that should it but strongly touch the ear, it would tempt the ravished Soul to forsake its mortal Habitation. And thus he passed on to the Gate of the City, which he found wide open, and through it an abundant entrance was administred unto him, into the Everlasting Kingdom. As soon as he was arrived within the Gate, the Blessed Redeemer stood with extended Arms ready to receive and embrace him, and having first arrayed him in White, and shining Garments, placed a Crown of Glory on his head, and palms of Triumph in his hands; he then lead him towards, and according

cording to the promise he had formerly made him in the day when he entred into Covenant with him, he presented him to his Father without any kind of spot or Defilment, being blameless in Love before him for ever in the Beatifick Vision of whose Blessed face, and the familiar Injoyment and full fruition of whose Glory, and Love he is to live and Reign for ever and ever, World without end. *Amen.*

And now methoughts when I saw the Gates opened to give admittance to this happy Pilgrim, I took that opportunity to look and take a delightful view of that Blest and Glorious place, which is so much famed in Sacred Story, and I found the Prospect of it to afford such an abundance of Pleasure and Satisfaction, I think I shall never forget it: And I hope I shall never sit down satisfied until I also have obtained the Possession thereof: This sight being so Pleasant and the Prospect of its Glory being so ravishing and Delightful to me, I would willingly give you a Description of the Countrey, in hopes thereby to make you in Love with it. But yet I must do it with a caution, and beg that you would not expect I should give you an exact and perfect description of a place which I only know my self by report, or at best by that short and transient Glimpse at a vast and incredible distance which I then obtained, especially since its extent and largness, its glory and sweetness, *&c.* is not only more than can be any way expressed by the Tongue of men or Angels, or described by the most florid and ingenious Pen, but even above,

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and infinitely beyond all possibility of Conception too, when the Soul most expatiates and inlarges it Thoughts and Contemplations thereon; however, assure thy self that what I do say of it, is really true, and infinitely more than I can either write or think; The full Prospect and Knowledge whereof thou must be content to stay for till thy self shall be admitted as an Inhabitant thereof.

Cœlestial Paradise is a place admirably scituated in a most incomparably sweet Serene and delectable Air, infinitely exceeding the fairest and the best scituated place, which this World wherein we now live can possibly produce; for being advanced by the Almighty JEHOVAH, *who contrived and formed it by his Wisdom, and fixed and Established it by his Power, far above the heavenly Earth, whereon we walk, and the thick soggy Air wherein we Breathe, it aspires into the purer Sky, where the Eternal JEHOVAH himself ever shines, and is that Glorious Sun whose Bright and Illustrous Rays fill those happy Regions with a perpetual Confluence of Light, and thereby maintains an Eternal day by the help whereof, and Advantage of its Scituation,* the whole Universe presents it self at once to the admiring view of its Blessed Inhabitants. And the whole Circumferance thereof seems to make their praying Souls the happy Center, wherein all its Beauty and Glory Conspires to meet; no noysom or offensive scents can possibly penetrate or Infect that sweet and Blissful Place, for there is nothing affects that Air, but what is pure and Odoriferous, and

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ſerves only to perfume the Heavenly Manſions with the more exhilirating Fragrancy, and moreover, a perpetual Calm and Quietude reigns in that happy Region, and therewith Eternally crowns all its other Felicities.

For there you ſhall hear nothing but what will infinitely delight and charm thy raviſhed Soul into ſweet and delightful contemplations. And when thou ſhalt hear the Infinite Praiſes of thy great Creator, ſung forth by all his works of wonder; and every Creature thou beholdeſt with Chearful Hymns and Seraphick Songs, Celebrate the Admirable Wiſdom and the Infinite Goodneſs of him that Created it; The Harmony thereof will be ſo raviſhing, and their imployment ſo pleaſing, that thou thy ſelf wilt joyn and dance in company, and rejoyce and ſing together with them. And as the Situation of Paradiſe is delightful and pleaſant, ſo are its Dimenſion; large and extenſive, its Buildings ſtately and glorious, and all thoſe varities wherewith it is beautified and adorned, are ſplendid and rich, every-where becoming the Majeſty and Glory of that Place, which is the Royal City and Palace of the Great King. The *Metropolis* of the Univerſe, and the Reſidence and ſeat where the Imperial Majeſty of Heaven and Earth, whoſe Dominion is an Everlaſting Dominion, and who extends his Reign throughout all Generations, keeps his Court, and whither his happy ſubjects repair to behold the Majeſty of his Glory, ſtand before him as his devoted Servants, and Worſhip and adore the Soveraign of the World, to view and

admire

admire the Wisdom and Righteousnes of his Government, the Goodnes and Equity of his Laws, the strange and wonderful methods of his Grace, the admirable continuance of his works, and the universal care he takes of every Creature, the Infinite extent of his Providence; the Greatnes of his Power, and his absolute and unaccountable Authority whereby he unites those things which were in themselves at the greatest distances, and dissolves the combinations and confederacies of those who are enemies to his interest and people, when they are most strongly and closely united, and renders all the *Matchiavillian* designs of *Rome* and *Antichrist*, barren and unfruitful, or else makes them prove abortive just when they are ready to bring forth, and the disapointing the devices of the crafty, and confounding the subtilty of the wise, makes the adversaries of his Church become the instruments of their own ruine and overthrow. And there likewise his Blessed subjects satiate their Ravisht Souls with the delightful and satisfying views of the Beauty of his Holines, the brightnes and extent of his Understanding, the riches and the freenes of his Love, Righteousnes and equity of his Justice, the inexaustibleness of his Goodnes and the Immutability of his Faithfulnes and truth.

Then next to the King himself there sits the Kings Son, the Blessed Redeemer and that Mediator of the new Covenant, upon a Throne of Glory at the Right hand of the Father, whose Glorified Body, being now in the Meridian of his

is Glory, Exaltation and Triumph, is filled with greater light and ſhines with Infinitely more brightneſs and ſplendor than the Sun, when ſhining in its ſtrength. And there the Eternal Spirit performs his Divine Operations in the Souls of the Redeemed more fully and perfectly and conſtantly, more ſenſibly and feelingly, and therefore more Comfortably to them, and with a perpetual conſtancy that admits of no intermiſſion, but he is ever inlarging and diſpoſing, fitting and capacitating their happy ſouls to drink in thoſe eternal pleaſures and everlaſting delights whereinto they are plunged, and wherein they bathe themſelves; And is ever conveying into, and more abſolutely than when they were in their imperfect ſtate, filling them with the joys of the Holy Ghoſt, and the peace of *God* which paſſes all underſtanding. Then you have the Holy Angels whoſe brightneſs and ſplendor likeways very much conduces to beautify and adorn the place? And there alſo dwell the *Redeemed*, every one being placed upon a Throne of Majeſty, with Imperial Crowns on their heads, and Palms in their hands, ſhine like the Sun in the Kingdom of their Father, in which ſtation they ever behold the face of *God* in Righteouſneſs, and obtain ſuch an underſtanding and *knowledge* of him as perfectly turns them also into the Nature of him that they behold, and tranſforms them into the likeneſs of that holy and pure *Being which* they eternally *delight* to be viewing of, and the Reflections of *whoſe Glory and Goodneſs doth as it were overſhadow* their in-

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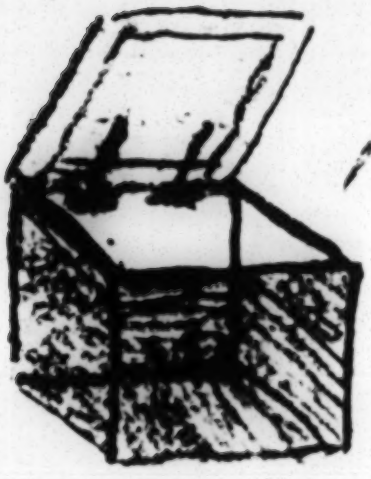
amoured souls, and by living animates them int the same *Disposition with its self* And that *Divine Beauty whereon they everlastingly feed and feast their eyes, imprints its own form upon their souls*, and renders them fair and Beautiful *with* the *very* same lovely Excellencies *which* they delight to behold in him.

And now methought when I had taken this view of the Cœlestial Paradise, I wished that I might have been permitted to enter into it likewise. But whilst I was this wishing with my self, the place began to appear more bright than before, and the *Glory* and Splendor of it increased to such a *degree*, that my eyes *were* too *weak* to behold it, nor could my Mortality longer endure the sight of its *Glory which now* so *overwhelmed* me, that Methoughts I sunk *down* and fainted *away*. Whereupon I awoke, and found my self still grovling on the *Earth* in the same Wicked and Prophane, and Carnal, hardened and Secure *world*, wherein I lived before I fell asleep, and Dreamed this *Dream*.

FINIS:

Richard Jenkins
16 June 1870



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